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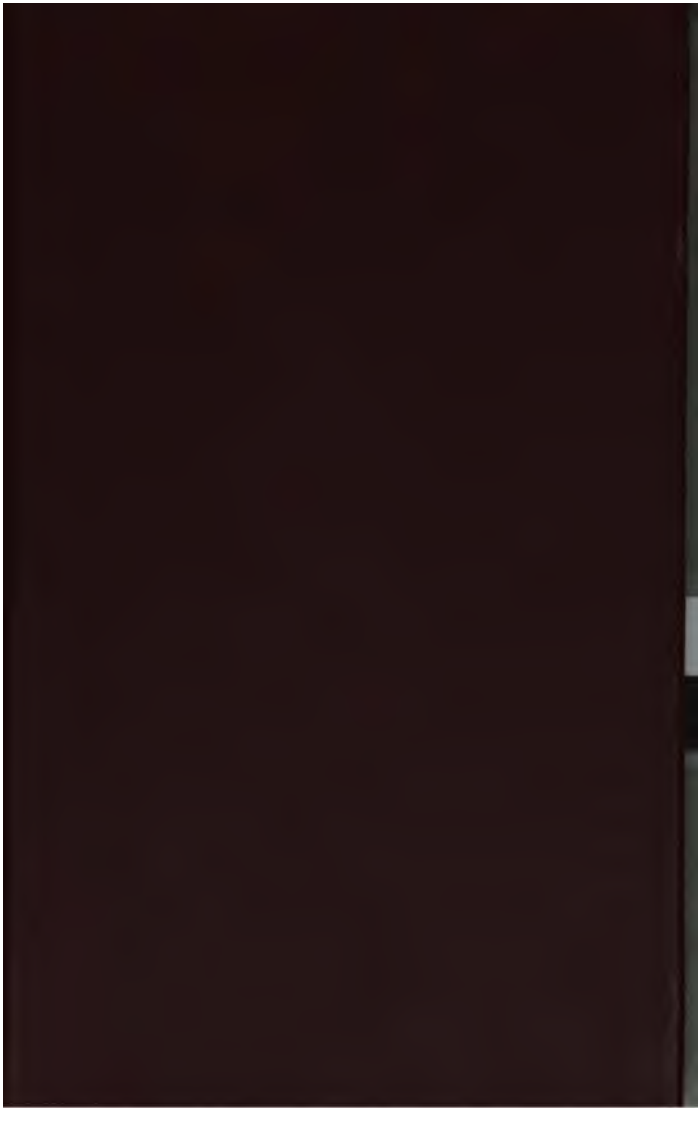

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"I told him it was God's work in which I was engaged, that he was with me, and that I feared not him, nor all the Sachems of the country, and that I was resolved to go on, do what they might." P. 45.

MEMOIR OF ELIOT,

APOSTLE TO THE

NORTH AMERICAN INDIANS.

BY MARTIN MOORE,

"Not a whit behind the very chiefest apostles."—*Paul.*

Second Edition,
REVISED AND CORRECTED.

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INTRODUCTION.

It is justly said of an eminent writer, "not to know what took place before we were born, is always to remain a child." This remark is equally true, whether it is applied to our knowledge of nations, or individuals. Our experience and observation must of necessity be very limited. We may study individual character, and obtain a knowledge of passing events; but they compose a very small part of what may be known of the great whole of things. A faithful record of former times, whether transmitted to us by the pen of the historian, or biographer, may impart to us much useful instruction.

The events of the past, throw much light upon the present condition and future prospects of society. Amid the cares and perplexities of life, biography often teaches us our

present duty. By observing the course pursued by the man whose life is written, when we are placed in similar circumstances, we are taught what to do.

Individuals, that were burning and shining lights in their day and generation, still live. The influence of their precepts and example, has been felt in past generations, and the present is receiving its shape and features under the same influence.

What a mighty impulse was given to the christian church by Martin Luther! He set a ball in motion, which all the Popes and Cardinals, Emperors and Kings in Christendom, could not stop. It will roll on, until it batters down the walls of haughty Babylon, the mother of harlots, the city of abominations.

Jonathan Edwards did not live in vain. His writings have done much to clear away the fog and mist that hung around metaphysical theology. He did much to aid in clearly presenting divine truth to the hearts and consciences of men.

David Brainerd being dead yet speaketh. The reading of his life has infused his spirit into many young men, that have gone forth as missionaries to the heathen. Payson has not ceased to speak in thrilling tones to the

churches. Harlan Page, has slain more by his death than his life. He has taught christians in humble life how they may be wise to win souls to Christ.

Time would fail to tell all the amount of good that has been accomplished by the biography of holy and eminent men. The present improved condition of the church owes very much to the influence of the past. How many in every age since the death of Bunyan, have been induced to go on pilgrimage by reading his Pilgrim's Progress!

In how many souls has religion had its rise, and made progress, by perusing Doddridge's book of this title!

In the following pages I shall attempt to perpetuate the memory and embalm the virtues of the apostle Eliot. I wish that modern missionaries may study his life, and form their characters after his model.

Let all who are praying, and laboring to promote the rising kingdom of our Redeemer, imbibe his spirit, and the world's conversion will be speedily accomplished.

Proclamation will be made from the height of Zion's hill, that the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he will reign forever and ever.

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These, it is true, are questions of pure curiosity; for it is immaterial where a man was born, or who were his parents. The character of every individual depends upon his own exertions. Character can not be transferred from father to son. It is a kind of property that no one can take away and no one can give.

The subject of this Memoir was born at Nasing, Essex county, England, 1604. At this distance of time, we are not able to collect much information respecting his parents, or the early developments of his own mind. We know, in general, that he had pious parents and that they labured to impress divine truths upon the mind of their son. This we learn from the son himself. "His first years were seasoned with the fear of God, the word and prayer." His parents were Puritans, a portion of the nation that were not satisfied with the Church of England, as it then was. They desired not a partial, but an entire reformation of the Church. They wished to see her what she was in the apostolic age. The influence

such parents upon their son, must be salutary. We have no account of the time of his conversion. His Diary, (if he kept one), is lost. He acknowledges his indebtedness to his parents for their care and solicitude for him. In family instruction, was laid the foundation for his future usefulness among the benighted sons of the forest.

Mr. Eliot, was educated at one of the English universities; but it does not appear from any record that has been transmitted to us, at which.

Here he formed those habits of study, that prepared him for his great and important work of translating the scriptures into one of the most barbarous languages spoken by any of the human race.

When he closed his academical course of study he entered upon the business of instruction. Mr. Thomas Hooker, afterwards the founder of the church in Hartford, Con., was at this time a silenced non-conformist minister. He had established a grammar school at Little Baddow in Essex. In this school Mr. Elliot was employed as an assistant teacher.

Not a few of the most useful men in this country and England have spent several years in the business of instruction. This connection with Mr. Hooker proved a great blessing to young Eliot. His example and instruction confirmed Eliot in the belief and practice of christianity. "When I came to this blessed family," said he, "I then saw, and never before, the power of godliness in its lively vigor and efficacy." He here resolved to devote himself to the work of the christian ministry. This he did when there was nothing in prospect for a Puritan ministry, but fires and imprisonments. It was this that turned his thoughts towards this western wilderness. With a mind made up to endure the perils of the wilderness, he embarked on board the ship Lyon, November 3d, 1631. The company that came with him consisted of sixty persons, among this number was the wife and children of Governor Winthrop.

When he arrived at Boston he was twenty-seven years old. Mr. Wilson, pastor of the church in Boston, was absent on a visit to

England. He was invited to officiate in this church. During Mr. Wilson's absence, Governor Winthrop, Mr. Dudley, and Mr. Nowell, the ruling elders, conducted the religious services. Many of the brethren in those times in the absence of their pastor could *prophesy*, as it was then termed. The Boston church was undoubtedly favored with gifted brethren. But still, they gladly availed themselves of the opportunity to secure the services of Mr. Eliot. They would have rejoiced to have retained him as an associate with Wilson; but he had made an engagement with those that came over with him to settle with them. This company located themselves at Roxbury, and he became their pastor.

Before he left England he had formed a matrimonial engagement with a young lady that followed him the next year to this land. She was eminently qualified to fill the station that she was called to occupy. She took upon herself the care and responsibility of providing for the family. Her husband had nothing to do, but give himself wholly

to his work. She was an help-meet indeed.

Mr. Eliot was ordained at Roxbury, November 5th, 1632, and continued in the pastoral office there until he died. In the next year, Mr. Welde was associated with him in the work of the ministry. In the early days of New England, most of the churches had two ministers, one was styled pastor and the other teacher. How long this custom continued, I do not know. It was probably found in practice, that the duties of these two offices interfered with each other, and were a prolific source of petty jealousies. To promote the peace and harmony of the church it was undoubtedly found necessary to unite the offices of pastor and teacher in the same person.

The life of Eliot at Roxbury was one of toil and trial. He partook of all the hardships and self-denials of his parishioners, who were planting themselves in the wilderness. He gave himself entirely to his work. Cotton Mather says that the people at Roxbury were well instructed. Should any errorist

go among the people at Roxbury, they would return as some Papist missionaries did, who were sent among the Waldenses to corrupt their children, when they said, "that children of seven years old were well instructed enough to encounter the most learned of them. If any seducers were let loose as wolves among the good people of Roxbury, they would find, I am confident, as little prey in that well-instructed place as in any part of the country."

CHAPTER II.

Religious belief of the Indians—The attention of the English turned towards their conversion.

Eliot had not been settled long at Roxbury, engaged in the work of the ministry, before he began to weep over the forlorn condition of the sons of the forest. But for a long time, he did not know how to gain access to them. Their language was unwritten. It bore no affinity to any language

with which he was acquainted. The natives themselves were in the lowest state of degradation. They had made very little advances in the arts of civilized life. Their existence was purely animal. They had no schools for the training of their children. They had very little knowledge of God, or his attributes. They had a vague impression, that there was a Great Spirit that was heard in the wind, or spoke out in the voice of thunder. He occasionally manifested his anger in the volcano, or earthquake. They used various ceremonies to arrest his anger. When our forefathers observed a fast at Plymouth, on account of the drought that prevailed the first summer after they came there, the Indians concluded that the Englishmen's God was a different God from theirs. Near the close of this day of fasting and prayer, a moderate and gentle rain set in that continued through the night. The Indians concluded that the Englishmen's God was good, that he was pleased with their services. He was not malignant like their God, who always man-

ifested himself in thunder, lightning, and tempest. They had a kind of priesthood. These priests were called Powows. They claimed to cure diseases and control the laws of nature. It was the interest of this class of men to oppose the introduction of christianity. They had great influence over the minds of these sons of the forest. In a contest that Hiacomes, one of Mr. Mayhew's converts on the island of Martha's vineyard, had with the heathen Indians respecting the power of the Powow, they said, "who is not afraid of the Powows? There is not a man on earth that is not afraid of them." This influence was opposed to the introduction of christianity. If, said the Indians, "*if we once pray to God, we must abandon our Powows, and then, when we are sick and wounded, who will heal our maladies.* The difficulties that lay in the way of the conversion of the Indians were very formidable. It required faith that could remove mountains to enter upon this work.

When our Pilgrim fathers emigrated to this western world, one motive that prompted

them to it, was the conversion of the Indians to the christian faith. In the charter that Charles I. granted to the Massachusetts Colony, this was one of the objects to be accomplished by this Colony. The Plymouth Colony did not mention this as one of the objects of their coming into this wilderness. In a letter to the Governor of Plymouth, John Robinson says, "Oh that you had converted some before you had killed any." This wish expresses a deep solicitude for their spiritual welfare. Some individuals from among these rude sons of nature, were early induced to forsake the idolatry of the heathen and embrace the religion of Jesus. But such cases were few and far between. The attention of the Colonists were not turned to this subject until 1646. In this year the General Court requested the Elders to consider how the Indians might be best converted. No doubt that the attention of the Court had been drawn to this subject by the exertions of Mr. Eliot. He had long felt a deep interest in this people because he supposed that

they were descendants of the ten tribes that were lost. He is not alone in this opinion. Several, in modern times, are of the same sentiment.

Mr. Eliot took a young Indian into his family to learn him this difficult language. Some of the words were forty-two letters long. In about two years he was enabled to speak to the natives in their own tongue. He was 43 years old when he commenced the study of this language; at this time of life, the habits are fixed, so that it is more difficult to enter upon any new study, than in early life. Labor overcomes all difficulties. Determined perseverance accomplished the object. At the close of his Indian Grammar he wrote, "Prayer and pains through faith in Christ Jesus will do any thing."

CHAPTER III.

The commencement and early progress of his exertions to christianize and civilize the Indians at Nonantum.

After Eliot had obtained sufficient knowledge of the Indian language to converse with them, he held frequent interviews with them. The more he looked at their condition in a temporal, or spiritual light, the more deeply he became interested in them. Many of them expressed a wish to abandon their roving, idle habits, and form those of civilized life. They saw the superiority of the English over themselves, and wished to imitate them. Some of them said that it would not be many years before they should be "*all one*" with the English.

Eliot's first attempt to preach to them, was at the wigwam of Waban in the East part of Newton. In company with three others, he made them a visit on the 28th of October, 1646. He has given us a summary of his method of preaching to these sons *of the forest.*

The manner in which he addressed them, shows an intimate knowledge of their character.

Several of the Indians met him with English salutations. They bade him and his friends welcome.

On this occasion, Mr. Eliot introduced a number of topics, and briefly explained them. He discoursed to them about an hour and a quarter. This is what many, in modern times, would call a long sermon. But the sons of the forest were deeply interested during all this period; among the topics embraced in this discourse, were the ten commandments, the consequences of violating them, the recovery of man by Jesus Christ, the day of judgment and its consequences to the righteous and the wicked.

After he had given this exposition, he asked them various questions, to see if they understood what he had said. He asked them if they all understood every thing that they heard, a multitude of voices answered that they all understood all that was spoken. He then gave them per-

mission to ask him what questions they pleased.

One asked, "how we came to know Jesus Christ?"

We answered, that if they were able to read our bible, the book of God, therein they would see clearly who Jesus Christ was. But since they could not read the book, we wished them to meditate on what they had now heard out of God's word; and to do this much and often, both when they laid down on their mats in their wigwams and when they rose up, and went alone into the fields and woods and God would teach them, and especially if they used a third help, which was prayer to God; we told them that although they could not make long prayers as we English could, yet if they did but sigh, and groan, and say thus—"*Lord make us to know Jesus Christ, for I know him not*,"—and if they did so again, and again with their hearts, that God would teach them to know Jesus Christ, because he is a God that will be found of them that seek him with all their *hearts; and hears* the prayers of all men,

Indians as well as Englishmen; and that Englishmen themselves did by this means come to the knowledge of Jesus Christ.

Another of the sons of the forest told Mr. Eliot, that he was a short time since praying in his wigwam that God would give him a good heart, and that one of his fellow Indians interrupted him, and told him that he prayed in vain, because Jesus Christ understood not Indian prayers. He had been accustomed to hear Englishmen's prayers in their language, and therefore understood them; but he had not been accustomed to hear prayers in the language of the Indians, therefore he did not understand them.

His question was, "did Jesus Christ understand the prayers of Indians?"

The substance of Eliot's answer was, that the maker of a thing must, of necessity, understand how a thing was made, and be familiar with all its parts. God was the maker of Indians as well as English, he must, of necessity, therefore, understand all that appertained to the Indians.

Another question that they asked was,

"whether Englishmen were ever, at any time, so ignorant of God and Jesus Christ as themselves?"

He replied that there were two sorts of Englishmen, one bad and the other good; that the bad were, in a sense, as ignorant of God and Jesus Christ as themselves, and the good were once of this character. But by reading God's word, and praying to Jesus Christ, they had repented of their sins, and were now reconciled unto him. If the Indians would do the same, they would become as good as Englishmen.

Upon the historical account that he had given them of the deluge, they asked, "How is all the world become so full of people, if they were all once drowned in the flood?"

These questions were such as naturally arose from the first presentation of the great facts recorded in the bible, and the doctrines that grew out of those facts.

After he had answered their questions, he proposed a number of questions to them. These were of such a nature as to impart farther light to these benighted children of

men. The first question that he proposed to them was, "whether they did not desire to see God, and were not tempted to think that there was no God, because they could not see him?" Some of them replied thus; "that indeed they did desire to see God if it could be; but they had heard from us that he could not be seen; and they did believe, though their eyes could not see him, yet he was to be seen by their soul within." Hereupon we sought to confirm them the more; and asked them if they saw a great wigwam, or a great house, would they think that the raccoons or foxes built it, that had no wisdom; or would they think that it made itself; or that no wise workman made it, because they could not see him that made it? No; they would believe that some wise workman made it, though they could not see him; so should they believe concerning God, when they looked up to heaven, the sun, moon, and stars, and saw this great house which he hath made; though they do not see him with their eyes, yet they have

good cause to believe with their souls, that a wise God, a great God made it.

This mode of illustration, was certainly calculated to carry conviction to the savage mind.

Mr. Eliot was sensible that the minds of the Indians were not sufficiently expanded to believe the omnipresence of God. He proposed a question to them relative to this subject. He asked, whether it did not seem strange to them that there should be but one God, and yet, this God be in Massachusetts, at Connecticut, at Quinipeiocke, in old England, in this wigwam, and in the next, every where? Their answer discovered a disposition favorable to a reception of the truth, a willingness to believe the truth upon sufficient evidence, even if they could not comprehend the truth delivered.

One of the most sober of them replied, "that, indeed, it was strange, as every thing else that they heard preached was strange also; and they were wonderful things that they had never heard before; but yet they thought that it might be true, and God was

so big every where; whereupon we further illustrated what we said by considering the light of the sun, which, though it be but a creature made by God, yet the same light which is in this wigwam, is in the next also, and the same light which is here in Massachusetts was at Quineipeiocke also, and in old England also, and every where at one and the same time; much more so was it concerning God."

He wished also to ascertain how far they had been troubled by natural conscience, when they had violated its dictates. They acknowledged that they felt very unhappy, and that they did not know what would become of them when they died and appeared before God. Natural conscience condemns men equally with the moral law. Those who have not the law, are a law unto themselves. This is proof that the law of God is written even upon the hearts of the heathen. The heathen have never yet found a way in which sin can be forgiven. All their attempts to appease the anger of their gods by processions, sacrifices, and festivals,

prove that they are conscious of sin. Without the shedding of blood there is no remission.

> "This remedy did wisdom find
> To heal diseases of the mind:
> This sovereign balm, whose virtues can
> Restore the ruined creature, man."

After three hours thus spent with them, he asked them if they were not weary? and they answered, "No." But he resolved to leave them with an appetite. The fact, that this interview had lasted three hours with unabated interest, proves that the truth of God had taken deep hold upon their hearts. Such an hopeful beginning greatly encouraged Mr. Eliot, and he appointed a time for a second interview.

CHAPTER IV.

The Indians propose various questions—Evidences that the preaching of the gospel had deeply affected them.

Mr. Eliot, encouraged by so hopeful a beginning, made them a second visit. He saw that the seed that he had sown was springing up and promising a golden harvest. He had not labored in vain, nor spent his strength for nought. The attention of numbers have been arrested, and their slumbering consciences aroused. They solicited instruction on various doctrinal and practical subjects. One aged man was very much affected. He asked, "whether it was not too late for one so near death to repent, or seek after God?" Mr. Eliot told him, if a man had a son that had for a long time been rebellious, yet if he at length repented, his father would forgive him, and treat him as though he never had sinned; much more

would his heavenly Father have compassion on him if he forsook his sins and came into his kingdom, even at the eleventh hour.

Another asked, "how came the English to differ so much from the Indians in the knowledge of God and Jesus Christ, seeing they all had at first but one father?" A third question was, "how we may serve God?" A fourth question was, "If a man has committed adultery, or stolen any goods, and the Sachem doth not punish him, nor by any law he is punished, if also he restore the goods that he hath stolen, what then? whether it is not all well now?" meaning that if God's law was broken, and no man punished for it, that then no punishment should come from God for it; as if by restoring the property, amends were made to God.

Mr. Eliot showed him that the law of God took cognizance of the thoughts of the heart, as well as the external acts, and urged upon him the duty of repentance. He drew back, hung down his head, and seemed very much affected. In the deepest anguish he

broke out, "*me little know Jesus Christ.*" Mr. Eliot told him that the commencement and progress of divine knowledge in the soul was like light in the natural world. At first it was very small, and then gradually advanced. He and his race had a long time been enveloped in midnight darkness, but the Sun of Righteousness was beginning to shine upon them, and if they were truly desirous of receiving instruction, every thing would be made perfectly plain. Mr. Eliot recollected that some of them had asked him, whether Jesus Christ understood Indians' prayers made in their language; on this occasion closed his interview by offering a prayer in their own language. He did this, to sohw them that Jesus Christ did understand Indian language, and also to teach them how to pray. This deeply affected them. He particularly describes the appearance of one of them, "I cast my eyes on one that was hanging down his head, weeping. He held up his head for a while; yet such was the power of the word upon his heart, that he hung down his head again, and covered his

eyes again, and so fell a weeping abundantly, continuing thus till prayer was ended; after which he presently turns from us, and turns his face to the side and corner of the wigwam, and there falls a weeping more abundantly by himself, which one of us perceiving, went to him and spake to him encouraging words, at hearing which, he fell weeping more and more; so leaving of him, he who spake unto him came unto me (being now gone out of the wigwam) and told me of his tears; so we resolved to go again unto him, both of us, and speak to him again; and we met him coming out of the wigwam, and there spake to him, and he there fell into more abundant and renewed weeping, like one deeply, and inwardly affected indeed, which forced us also to such bowels of compassion that we could not forbear weeping over them also; and so we parted, greatly rejoicing for such sorrow."

"Thus," continues Eliot, "as faithfully as I could remember, have I given a true account of our beginnings with the Indians within our bounds; which can not but fur-

nish matter of serious thought, what further to do with these natives, the dregs of mankind, and the saddest spectacles of misery, of mere men upon the earth. We did think to forbear going to them this winter, but this last day's work, wherein God set his seal from heaven of acceptance of our little, makes those of us who are able, to resolve to venture through frost and snow, lest the fire go out of their hearts for the want of a little more fuel; to which we are the more encouraged, in that the next day after being with them, one of the Indians came to the house of him that preached to them, who in private conference wept exceedingly, and said, all that night the Indians could not sleep, partly with trouble of mind, and partly with wondering at the things which they heard preached among them; another Indian coming to him also the next day after, told him how many of the wicked Indians began to oppose these beginnings.

In a little while after, he visited them again; on the night after this visit, an English youth passed the night in Waban's

wigwam. He heard Waban repeat the things that had been taught in the sermon; he also prayed with them. When he awoke in the night, he heard them weeping and praying. This report of the Englishman greatly cheered the heart of our apostle. It was very evident that the word of God had taken effect upon the hearts of the Indians. The Holy Ghost accompanied the preaching of the word. It was the power of God and the wisdom of God to them that heard it.

The Indians now came forward and offered all their children to receive christian education. They wished their children to be trained under the influence of the religion of Christ, if they themselves had been reared in heathen darkness.

After their own attention was aroused by the great truths of our holy religion, their anxiety was naturally turned to their children. They wished to come into the ark themselves and bring all their households with them. They were often heard pleading for mercy. They used such expressions

as these, "Take away, Lord, my stony heart; wash, Lord, my soul; Lord, lead me when I die to heaven." Eliot was aware that the profession of man is but a mere paint, and their best graces nothing but flashes and pangs which are suddenly kindled and as soon go out again. But he labored in hope, as he said, "God doth not usually send his plough, and seedman to a place, but there is at least a little piece of good ground, although three to one be nought."

I have given these particulars, to show what encouragements this holy man had to persevere in his labors. They were such as cheered his heart, and stimulated to greater exertions in the holy cause. He had gone forth weeping, bearing precious seed; now he came rejoicing, bringing his sheaves with him.

CHAPTER V.

Planting of Nonantum—preaching at Neponset—Cutshamakin.

Mr. Eliot found that he could not bring the gospel to bear a steady and constant influence upon the natives, unless they had settled homes, and constant employment. They must abandon their roving and idle habits, and become industrious. He despaired of christianizing them, except he could civilize them. He proposed to Waban and his associates, to settle a town and conform themselves to the rules of civilized society. They readily agreed to this proposal. They selected a site for their settlement in the eastern part of Newton. The name of their town was Nonantum. In their language it signified "rejoicing." They were furnished with shovels, spades, crow-bars, &c. They surrounded their fields with fences and ditches. They called *for tools faster* than Mr. Eliot could procure

them. The women partook of the gener spirit of improvement. The spinning-whe was introduced into their families, and th were clothed with their own fabrics. Th soon felt the advantages of traffic. Th manufactured many articles, and carri them abroad to sell. They also labor among their English neighbors in times hay-getting and harvest. The style of the wigwams was also greatly improved. T wigwams of the common people, were equ to those formerly erected for their chie They enacted laws that related to their pe sonal cleanliness, to personal rights, and t rights of property. A visible improveme was manifested in the comforts of life, a in their general character. The gospel never received by any people, but it carri a blessing along with it. It teaches eve individual to perform his appropriate duti It makes better husbands, and better wiv better fathers, and mothers, better sons, a daughters. It has the promise of the li that now is, and that which is to com The Indians, therefore, did well to call t

name of their new town Nonantum, "rejoicing."

Another place for the religious instruction of the Indians, was Neponset, within the limits of Dorchester. There Mr. Eliot preached in a wigwam of a Sachem named Cutshamakin. With this chief the English had made a treaty. When this treaty was ratified, he was made to understand all the ten commandments, to which he gave full consent. At what time this chief became a christian does not certainly appear; but probably some time before 1646, for in this year Eliot preached at his wigwam. An interesting case of discipline occurred in this family. A son fifteen years of age, had been guilty of drunkenness; he had shamefully treated his parents. When he repeated the fifth commandment, he would omit the word mother, and was very unwilling to say, *honor thy father.* He was admonished for this fault. He confessed that he had done wrong, and at the same time, accused his father of treating him harshly, and giving him punch to drink. On the next lecture

day, his father was exhorted to prepare the way for his son's reformation by making confession of his own sins. The heart of the son was broken; the hearts of both his parents were deeply affected, and they wept aloud. The board on which the stern and passionate Sachem stood was wet with his tears. Cutshamakin made a remark, that discovered a knowledge of himself. "My heart is but very little better than it was, and I am afraid it will be as bad again as it was before; therefore, I sometimes wish that I might die before I be so bad again."

The heart of man is the same, whether in the civilized or savage state. When the light of divine truth is let into the understanding the wickedness of the heart is laid open. He, that supposed himself alive without the law, becomes dead. He that supposed himself free from sin, or culpable in some small degree, is convinced of his exceeding sinfulness. He finds a law in his members that wars against the law of his mind. When he wills to do good, evil is present with him. Such persons, are dis-

posed no longer to dispute the depravity of human nature; they readily acknowledge it, and lament over it.

CHAPTER. VI.

Opposition of the Sachems—opposition of the Powows.

The gospel can never be successfully preached in civilized, or heathen nations, without its awakening the opposition of men. The carnal mind always has been at enmity against God. The devil has always been disturbed when he has lost any of his subjects. The success of the gospel among the Indians excited the opposition of the Sachems and Powows. The Sachems feared that the success of the gospel would prevent the "praying Indians," from paying tribute. It undoubtedly did prevent their arbitrary exactions that they formerly made upon their subjects. Cutshamakin made a

complaint to Eliot of this kind. The Sachems of the country were generally set up against Eliot; and kept off their men from praying to God, as much as they cou'd. On one occasion, after lecture, the Sachem of Neponset openly protested against erecting a town, and told Mr. Eliot that all the Sachems in the country were opposed to it. He manifested a good deal of angry feeling. But our evangelist had too much courage to be deterred by such threats as these. "*I told him it was God's work in which I was engaged, that he was with me, and that I feared not him, nor all the Sachems of the country, and that I was resolved to go on, do what they might.*" This determined reply caused the Sachem to quail before the man of God. He dared not persevere in this opposition.

Unkus, the Mohegan chief went to Hartford, in the time that the court was sitting, and requested that his Indians might not be taught to pray to God.

King Philip, took hold of a button of Mr. Eliot's coat, and told him that "he cared as

little for his gospel as he did for the button on his coat." Such was the hostility of the chiefs to Mr. Eliot, that they often treated him rudely; and banished from their society all that embraced the gospel. Nothing but the fear of the English prevented them from putting them to death.

The Powows were as much opposed to the introduction of the gospel as were the Sachems. They held almost an unlimited control over the minds of the savages. They were the physicians of the body and soul. They bawled, danced, and employed a multitude of charms for the healing of the sick. It was the common belief of the natives, that they held converse with the invisible world, and could control all diseases, except in some particular cases, when the Deity was inexorable. Even the new converts retained this persuasion. They, however, believed that the God of the English had power superior to the God of the Powows. On the Island of Martha's Vineyard, there was an assembly convened to discuss the question relative to the power of the Pow-

ows. After many stories had been told concerning the power of the Powows, an Indian called out, "Who is there that does not fear the Powows?" Another replied, "there is not a man on earth that does not fear the Powows." They had threatened with instant death a convert by the name of Hiacomes. He was not alarmed by any of their threatenings. He undauntedly set their threatenings at defiance. He declared his firm confidence in the Englishman's God. The whole assembly looked on him with astonishment, expecting to see sudden vengeance overtake him. But when they saw that he was not hurt, they changed their minds, and began to congratulate him, that he was delivered from the power of the Powows. The Powows were highly enraged and threatened the praying Indians with death. But Hiacomes challenged them to do their worst. "*Let all the Powows on the Island come together,*" *said he,* "*I will venture myself in the midst of them all. Let them use all their witchcrafts, with the help of God I will tread upon*

them all." Some few had overcome superstitious fears of the Powows; but great mass of them were held in sla fear. They dared not embrace the pel, lest the Powows should inflict u them some deadly injury.

Mr. Eliot observed a remarkable di ence when the Powows were present, when they were absent. They were a g hindrance to the progress of the go They were not like the heathen pries the Sandwich Islands, when the first c pany of missionaries arrived there. T came to the missionaries, and announced fact that they had burnt up their tem and their gods. They hailed them as br er priests, and bade them welcome. had, in this case, prepared the way for reception of the missionaries. He incl their hearts to give them this friendl ception. Not so with the Indian Pow With steady determination they opp the work of Eliot.

The opposition of the Sachems and I ows stimulated our holy evangelist to n *greater exertions.*

He continued his pastoral labors at Roxbury, and frequently made excursions to Nonantum, Neponset, and Concord. He frequently performed missionary tours in different parts of Massachusetts. He was often exposed to fatigue and hardships. He had not the convenience of a stage coach nor railroad to convey him from place to place. He performed his missionary journeys on foot, and accommodated himself to their habits of living. He himself says, "*I was not dry night nor day, from the third day to the sixth; but so travelled; and at night I pull off my boots, wring my stockings, and on with them again; and so continued; yet God helped me. I considered the words of Paul, "endure hardness as a good soldier of Jesus Christ.*"

CHAPTER VII.

Eliot's neighboring ministers' visit—Nonantum—Various questions asked that related to doctrine and duties.

Mr. Eliot wished to interest his christian friends in the establishment at Nonantum. He wished them to see with their own eyes, the progress in christian knowledge that his converts had made. On the 3d of March, 1647, he invited Mr. Sheperd of Cambridge, Mr. Wilson of Boston, Mr. Allen of Dedham, and Mr. Dunstan, President of Harvard College, to accompany him in his weekly lecture. Mr. Sheperd has given us an account of this visit. The women, at this time, were made subjects of attention. The wife of Wampas asked, "when my husband prays, if I say nothing, and yet my heart goes along with what he says, do I pray?" This seems to us a very plain question, but to heathens lately brought to the partial light of the gospel, was one that she could not solve. This woman became

savingly acquainted with Jesus Christ. In her last sickness, she told Mr. Eliot "that she still loved God, though he made her sick, and was resolved to pray to him as long as she lived;" "that she was willing to die, and believed that she should go to heaven, and live happy with God and Christ there."

Another woman proposed a question relative to her husband. "Before my husband prayed," said she, "he was very angry, and froward; but since he began to pray, he has not been so much angry, but only a little." Her question was, "whether her husband could pray when he indulged his angry passions."

In May, 1647, the General Court manifested an interest in these "praying Indians." They made regulations to establish a court of justice among them. It was ordained that one, or more magistrates should, once every quarter, hold a court among them. They were empowered to try all causes, civil or criminal, that were not capital. They were also authorized to hold inferior courts

among themselves. They likewise requested Mr. Eliot and the magistrates to explain the laws, so that they might be well understood. They desired, likewise, that the Lord's day might be duly observed.

At a general meeting of the ministers of the province at Cambridge, Mr. Eliot assembled his Indians, and preached to them in their own language. After the lecture, he gave them permission to ask questions in presence of the ministers and elders. They proposed the following questions.

"What countryman was Christ, and where was he born?"

"How far off is that place from us here?"

"Where is Christ now?"

"How, and where may we lay hold on him, as he is now absent from us?"

These are such questions as naturally arise on the presentation of divine truth. They are not indeed so striking as some others that they had formerly asked. Perhaps they were overawed by the presence of so many strangers. The children, on this occasion, were called upon to repeat the

catechism, in which they had been instructed. Many of the Indians on this occasion were deeply affected. The fathers of the churches also, must have wept to witness the tears of these sons of the forest.

On another occasion the Indians asked, "whether the devil, or man, was made first?" The presentation of the great truths of religion awakened the slumbering faculties of these sons of the forest. "How may one know wicked men—who are good, and who are bad?" This is a question that has always been difficult of solution. We of the nineteenth century are troubled with it, as well as the converts of Eliot. "If a man should be enclosed in iron, a foot thick, and thrown into the fire, what would become of his soul? Could the soul come forth from thence, or not?" The mysterious connection between the soul and body they did not understand. "Why did not God give all men good hearts, that they might be good? and why did not God kill the devil, that made all men so bad, God having all power?" This has been a mooted question

from the foundation of the world. It remains yet to be satisfactorily answered. It is one of those subjects that will be better understood in the light of eternity, than in the present world.

Another question of practical importance that they proposed was, "How they should know whether their faith was good, and when their prayers were good prayers?"

They also proposed questions relative to the appearances of nature in the sun, moon, stars, lightning, and thunder.

The Indians were strict to keep the Sabbath.

The wife of Cutshamakin went to draw some water Sabbath day, and on the way talked with some women on "worldly matters." Nabanton, the religious teacher, heard of it, and in the afternoon made a statement of the case, and reproved her for it. She did not quietly submit to this public rebuke. After the sermon she told him that he had committed more sin by publicly mentioning her offence, than she had in doing what she had done. This brought on

a dispute, which they agreed to refer to Mr. Eliot. What was the decision of their umpire is not recorded.

Another instance is recorded respecting the violation of the Sabbath. Two Indians at Natick had treed a raccoon, Sabbath evening, an hour or two before sunset. They came to the house of Waban. He sent two men who helped fell the tree, and caught the raccoon. It served for a repast to Waban's household, and the strangers. The rest of the christian Indians were offended at this violation of the Sabbath. It was made a subject of discussion the next time Mr. Eliot visited them.

Another case was a man that had been to meeting. On his return home, his fire was nearly out; he went out and took his hatchet and split up some dry sticks to kindle a fire. Some of the Indians brought this case before Mr. Eliot at the next lecture.

These cases shew that they intended to remember the Sabbath day to keep it holy; but they had not definitely fixed in their

minds, what acts were lawful, and what were unlawful.

In another instance, the effect of the gospel is shown. All heathen are accustomed to treat females as though they were an inferior order of beings. Wampas, a professed christian, in a fit of anger beat his wife. In the days of their heathenism, nothing would have been thought of it. But it was now held to be a great crime; and was punished by fine. He was called to a strict account for beating his wife, and reproved before a large assembly. He acknowledged his sin, and wept. The fine was exacted and paid. These cases shew that the gospel had produced a salutary effect upon them. They were evidently improving under its instruction.

The christian religion prohibited polygamy. In cases where they had two wives, they were troubled which to put away. They put a case to Mr. Eliot that greatly embarrassed him. Suppose an Indian before he knew the gospel had married two wives, one of whom had been barren, and

the other borne children, which should he put away? the one whom he had married first that was barren, or the mother of his children? A question of embarrassment truly!

One asked, "If God loves those who turn to him, how comes it to pass that men are any more afflicted after they turn to God?" This gave opportunity to shew that the present life was one of probation and not of reward. Wampas once asked, or rather made a statement of a difficulty, "on the one hand, the other Indians hate and oppose us because we pray to God; on the other, the English will not put confidence in us, and suspect that we do not really pray." But he added with great apparent sincerity, "*God who knows all things, knows that we pray to him.*" Mr. Eliot told him that some of the English had suspicions of them, but "I and others who are in the habit of seeing and conversing with you, have no such suspicion." He endeavored to cheer and encourage them.

All these events served to shew that the

gospel had taken a deep hold upon their minds. Their dormant faculties were gradually awaking into life and action. They were men, and could therefore be elevated by the gospel.

"Lions and beasts of savage name
Put on the nature of the Lamb."

CHAPTER VIII.

His visit to Yarmouth—Preaching to the Indians on the Cape.

For several years, the attention of Mr. Eliot had been confined to the Indians in his own vicinity. He visited Nonantum, Neponset, and Punchapog.* The success that attended his labors in these places, encouraged him to extend the field of his operations. He was animated by the true spirit of missions. He wished to preach the gospel to every creature. He formed the

*Stoughton.

resolution of visiting the Indians farther in the interior. With him the field of labor was the world. He visited Passaconaway, at Pawtucket on the Merrimac river. He was a chief of considerable celebrity, whose power extended over a large territory. He lived to an advanced age. Gookin says "that he saw him when he was an hundred and twenty years old."

Not long before his death, he advised his friends never to quarrel with the English. For, said he, "though you may doubtless have it in your power to do them much harm, yet if you do, they will surely destroy you, and root you out of the land. I was once as much an enemy to them as any one can be. I did what I could to prevent their settlement, or bring them to destruction; but it was all in vain. I therefore counsel you never to contend, or make war with them." He saw the superiority of the white man in arts and arms over his race, and that a contest with them was utterly hopeless. He had the reputation of being a great sorcerer. His subjects believed that

he could make "a green leaf grow in winter; put trees into a dance; and set water on fire."

In 1647, Mr. Eliot, in company with Capt. Willard of Concord, and others, went to visit this distinguished Chief. He fled into the woods with his sons, pretending that he feared that he would kill him. He probably more feared or hated the gospel, than he did any thing else. He certainly had no reason to fear a few unarmed men that came to him with messages of peace and love. His people listened with attention. Several of Mr. Eliot's praying Indians accompanied him, and were very useful in praying and conversing with the people in their wigwams.

In the spring of 1648, he visited Pawtucket again. Indians at that season of the year, resorted here in great numbers. They came there for the purpose of taking fish. Mr. Eliot improved this assembling of the Indians for the purpose of preaching the gospel. On this occasion, Passaconaway did not flee to the woods as he did before. He stayed and heard Eliot's message. Eliot

on this occasion preached from Malachi i. 11. He gave such a translation of the verse as made it more intelligible to the Indians. "From the rising of the sun to the going down of the same, his name shall be great among the Indians; and in every place prayers shall be made to thy name, pure prayers; for thy name shall be great among the Indians."

After the preaching, the aged Chief declared his assent to the truth of the gospel. He said that he had a fixed determination to pray to God, and devote himself to his service. Two of his sons announced the same determination. To this purpose they adhered the residue of their lives. He wished Mr. Eliot to come and reside among his people, that he might give them stated instruction. He offered him the choice of the best of his lands for this purpose. It was Mr. Eliot's plan to interest the Sachems as far as he could, so that they might exert a salutary influence upon others. Among a rude and barbarous people the influence of a Chief is very great. His word gives law to

the tribe. His example encourages the timid, confirms the wavering, and strikes dread into the hearts of opposers. The decision of this distinguished Chief and family exerted a salutary influence upon his tribe.

He had one son by the name of Wannalancet, who did not at this time embrace christianity. Gookin, in his history of the "Praying Towns," says that this son, who was then Sachem, embraced christianity in 1674. Mr. Eliot continued his annual visit to Pawtucket at the fishing season. In May, 1674, he addressed Mr. Eliot and Gookin. "Sirs, you have been pleased, for four past years, in your abundant love to apply yourselves particularly to me and my people, to exhort, press, and persuade us to pray to God. I am very thankful to you for your pains. I must acknowledge," said he, "I have all my days used to pass in old canoe, (alluding to his frequent custom to pass in a canoe upon the river) and now you exhort me to exchange, and leave my old canoe, and embark in a new canoe, to which I have hitherto been unwilling; but now I

yield myself to your advice, and enter into a new canoe, and do engage to pray to God hereafter."

The aborigines dealt much in figures. This figure of the canoe strikingly represents the altered condition and prospects of this son of the forest.

About the time of his first visit to Pawtucket, he visited Nashua, now Lancaster. Of the result of this visit, we are not particularly informed. We have evidence that the Sachem was deeply interested in Mr. Eliot's work of preaching the gospel to the Indians. Mr. Eliot wished to visit Quobog, but his people at Roxbury feared for his safety. There had been a quarrel between the Narragansetts and Mohegans, and several murders had been committed. The Sachem of Nashua came to Roxbury with twenty men, to guard him on his journey.

Mr. Eliot was highly gratified with this mark of attention from the Nashua Sachem.*

* Gookin, in his history of the Praying Towns, says, "that at a certain Court, it was agreed to send a grave and serious Indian called Gethro, belonging to Natick, to be a teacher to

In 1647 or 8, Mr. Eliot, Wilson of Boston, and Shepard of Cambridge, went to Yarmouth on Cape Cod. The object of this visit was to restore harmony to a distracted church. This object was happily obtained.

But Eliot never lost sight of his main object. Wherever he went he had a message of love to these poor benighted savages. He seemed as much called to preach the gospel to the Indians, as Paul was to preach to the Gentiles. He assembled the Indians in that vicinity, and attempted to preach to them the unsearchable riches of Christ; but he labored under great embarrassment. The dialect of the Cape Indians was so different from that of the Indians in the vicinity of Boston, that they could not understand him. There was also another difficulty. They had not been accustomed to religious forms of expression, nor to religious topics. By the aid of interpreters, and much circum-

a place called Weshakim alias Nashua, near to an English town called Lancaster. Gen. Gookin gave this man a formal commission to labor among this people, and exhorted the people to receive him as their religious teacher and guide.

locution, he however succeeded in making himself tolerably well understood. At this place the preaching of Eliot met with opposition. A Sachem promised to assemble his people to hear preaching; but under various pretences he had sent them off. He did not wish them either to hear, or receive the gospel. He went himself and heard, but pretended that he did not understand the gospel. He sat in sullen silence, and appeared unmoved under the most pathetic appeals of the apostle Eliot. There was another Sachem and his people, who heard with deeper interest. He affirmed that these truths were not new; that they had formerly been taught to their fathers. Their fathers had once been acquainted with them; but when they died they were lost. Upon further inquiry it appeared that a French vessel had formerly been wrecked upon the coast, and all the crew massacred but two or three. These were afterwards redeemed, and restored to their native land. These Frenchmen communicated to the Indians whatever knowledge they or their forefa-

thers had respecting God, and the great facts of revealed religion. One of them instructed them in the great things revealed in the Bible, and told them that the judgments of God would overtake them, if they did not repent. They, in contempt of his warnings, said "that they were too many for God to kill." Not long after this, an awful sickness set in among them and swept them away in great numbers.* When the Pilgrims landed at Plymouth, they found the bones of many that lay upon the ground unburied. In the neighborhood of Plymouth the country was nearly depopulated. God had evidently prepared the way for the habitation of the Pilgrims.

Mr. Mayhew gives the same account respecting a tradition among the natives of Martha's Vineyard. The Indians said, "that a long time ago their people had wise men, who in a grave manner taught them knowledge; but they are dead and their wisdom is buried with them; and now men

* Holmes, in his American Annals, supposes that the disease was the Yellow Fever.

live a giddy life in ignorance, till they are white-headed, and go without wisdom unto their graves." This saying may have referred to the knowledge communicated by the Frenchman, or it may have been a complaint of the degeneracy of modern times, compared with former days.

Another circumstance that much interested Mr. Eliot, was a dream related by an Indian.* He said that about two years before the English came over, a very destructive sickness prevailed among the Indians. One night when his sleep was broken and troubled, he saw, in a dream, a multitude of men coming to that region, dressed in precisely such garments as he now found the English to wear. Among them was a man all in black, with something in his hand, which he now discovered to have been a book, such as the English carry. The man in black stood higher than the rest, having the Indians on one side and the English on the other. He assured them that God was angry with them, and would destroy them

* See Francis' Life of Eliot.

for their sins. Upon this the dreamer stood up, and begged to know what God would do with him, his squaws, and papooses. The question he repeated three times, when his fears were relieved by being told that they would all be safe, and that God would give them victuals and good things. Such was the vision of the night. God might have given this rude son of nature a premonition of what would shortly come to pass. The dream was substantially realized.

The man of God came among them with the holy volume in his hand, and spake to them the words of life. With what effect the word was preached to this man and his family, is not recorded. There is some reason to hope that salvation was brought to his house.

CHAPTER IX.

His care of Nonantum—His efforts to interest others in the work—Society for propagating the gospel among the Indians.

Eliot occasionally went into distant parts of the state to preach the gospel to the Indians. But he never lost sight of the settlement at Nonantum. He watched over them with a paternal solicitude. He had not only to instruct them in religion, and attend to cases of discipline, as they came up; but he had likewise to superintend their temporalities. He had to provide them with implements of husbandry, encourage them to set out fruit-trees, sow and plant their fields. So much devolved upon him, that he was unable to bear the burden alone. He opened a correspondence with a gentleman in London, and solicited aid to enable him to carry on his work. His plan was to civilize, as well as christianize them. To his correspondent he writes, "I find it ab-

solutely necessary to carry on civility with religion."

His measures were the same as those pursued by modern missionaries to the heathen. He established schools among them. A gentleman in London sent him ten pounds. He paid a woman five pounds in Cambridge for teaching Indian children; the other five pounds he paid to a schoolmaster in Dorchester. He feared that the means to sustain these schools would fail. He introduced among the children the Puritan method of catechising children. In this way he imbued their minds with elements of religious knowledge. The progress that the Indians made in religious knowledge was very slow. His patience was often exceedingly tried. He incidentally remarks, that "it is hard to look upon the day of small things with patience enough."

In 1648, he speaks of young Mr. Mayhew of Martha's Vineyard, as one that had become interested in instructing the Indians. "I have entreated young Mr. Mayhew, who preaches to the English, to teach

them; and he doth take pains in their language, and teacheth them not without success, blessed be God!" He wished to interest all the ministers in the province in this work. The fire of benevolence can never be pent up in the heart where it is kindled. It will break out into a flame. The missionary fire had been kindled in the bosom of Eliot, and he could have no rest until he saw it burning in the hearts of others. "I have," said he, "earnestly solicited many ministers to do as young Mr. Mayhew had done: and I hope God will, in his time, bow their hearts thereunto."

It was a favorite project of his to bring the Indians into towns, and subject them to English authority, and govern them by laws drawn from the Bible. This project he could not carry into execution without the assistance of persons out of New England. The colonies were then poor. They had to struggle with the difficulties that are incident to new countries. The forests were to be cleared, roads constructed, houses built, school-houses and churches erected. This was as much as they were able to do,

without aiding their Indian neighbors. Mr. Eliot did, however, receive some little pecuniary aid from the Court.*

A report of the success of the gospel had been published and circulated in England. They had no Missionary Heralds, or Magazines, as we have at this day, to convey intelligence through the religious community. As it respects the missionary cause, that was the day of small things.

A tract entitled, "*the Day-breaking—if not The Sun-rising of the Gospel,*" *and Sheperd's "Clear Sun-shine of the Gospel,*" in which had been given an interesting account of these labors, had been published. These papers were sent to Edward Winslow, who had gone to England on some business that related to the Colony. He took pains to present them to some of the first ministers and laymen of the day. They prefaced them with two epistles, addressed them to both houses of Parliament, and to the "godly and well-affected" through the kingdom.

* May, 1647, the Court ordered that Mr. Eliot receive ten pounds for the pains he has taken to instruct the Indians.

The appeal to the Parliament was not made in vain.

Parliament approved of the plans. They brought in a resolution "for the encouragement and advancement of learning and religion in New England;" but it does not appear that they gave any efficient pecuniary aid at this time. The country was engaged in agitating questions, and they neglected the claims of the natives that surrounded these distant Colonies.

Public attention had been awakened to the labors of Eliot among these poor benighted Indians. A fire had been kindled in the hearts of British christians and philanthropists that had not gone out. Two years after, viz, 1649, the Society for Propagating the Gospel in New England, was incorporated. It was also enacted that a general contribution through England and Wales should be made to aid the funds of the Society. The two Universities, likewise issued letters addressed to the ministers, calling upon them to stir up their congregations to this work. But the pecuniary aid

received at this time was very small. In London something was, however, done for this purpose. These funds were invested in lands, and their annual proceeds remitted to New England. The proceeds of these funds were entrusted to commissioners in this country, who assisted in his great work. The money was appropriated to pay salaries of ministers, and school-masters, to purchasing tools in instruments of labor, and the erection of an Indian college. I have no means of ascertaining the amount remitted to this country. In 1660, Mr. Eliot received 50 pounds.

When Charles II. was restored, some of his advisers suggested to him that the corporation was not legally constituted, as it had never received the royal assent. They wished to anihilate the corporation, seize upon its funds and put them into the public treasury.

At this crisis of the society, Robert Boyle arose as its defender. His name alone was an host. He was a christian and philosopher. He interceded with lord Clarendon, the Chan-

cellor, to establish and confirm the corporation and all its rights. Baxter and others used their influence to prevent the corporation from being destroyed. Charles confirmed the society in all their rights. Sir Robert Boyle was its first President after its confirmation. He was a liberal benefactor to its funds. He maintaiened a correspondence with Eliot, and manifested a lively interest in the success of his mission.

CHAPTER X.

Eliot extends his labors—He supposes that the Indians were the ten tribes—His sympathy with the Parliament—Efforts to raise up a native ministry—Nature of love—His Praying Indians aspersed.

At this distance of time, it is extremely difficult to arrange the events in the life of Eliot, in an exact chronological order. We have only broken fragments, as materials out

of which to erect our building. These broken fragments are to be gathered up and worked into an edifice of fair proportions, and decent structure.

The Indians in the southern parts of Massachusetts were not disposed to embrace the gospel. There were a few "Praying Indians" at Titacut.* Massasoit, the younger son of him that made the first treaty with the Plymouth Colony, was opposed to the introduction of the gospel among his tribe. His father, Eliot says, "was too wise to look after it." The western Indians were rather more favorably disposed to the gospel. Some of them listened with considerable attention. Shawanon, the Sachem of Nashua, or Weshakim,† received the gospel. In an hour of danger he came forth to defend Mr. Eliot. In 1648, he visited him four times, and found that he had a numerous people. They entreated Mr. Eliot to visit them more frequently; but the distance was such, that it was not in his power to do it.

* Middleborough.

† Weshakim ponds are in Sterling, which was then a part of Lancaster.

Eliot continued his correspondence with Winslow while he remained in England. Winslow informed him that there was an eminent Dutch Jew that maintained the opinion, that the Indians were the ten tribes that were lost. He wished him to sift this opinion to the bottom, and ascertain on what it was founded. This was the favorite theory of Eliot. If he could be fully confirmed in this theory, he should labor with greater hope of success. Eliot and his cotemporaries are not the only persons that have maintained this theory. Several writers in modern times have argued on the same side of the question. But the ques-

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When Shawanon died, or Sholan, as he is sometimes called, a fear was entertained that they might elect a Chief that would be unfriendly to the English, and to christianity. To persuade the Indians to make choice of a successor such as they wished, the Court appointed Mr. Eliot and Nowell to visit them.

One of those that was a candidate for Sachem was a drunkard, and no friend of the English; "the Court therefore passed the following vote. This Court doth order that Mr. John Eliot, and Mr. Increase Nowell, shall, and are hereby desired to repair to the Indians, and labor by their best counsel to prevail with them for the choosing of such a one as may be most fit to be their Sagamore, which would do a good service to the country."

tions, "whence came the aboriginal inhabitants of this country, or what is become of the ten tribes? are questions that remain yet unsettled. Mr. Eliot lived in the time of Charles I. when there was war between the King and Parliament. He strongly sympathized with the Parliament, and rejoiced in the success that attended the efforts to maintain the rights of the people in opposition to the exactments of arbitrary power. Whether he approved the beheading of the King, I do not know.

He did not enter deeply into the political excitements of the times. He was not indifferent to the civil rights of men, but his heart was mostly engaged in the great work of preaching the gospel to the Indians. He sought to elevate them by the establishment of schools. He sought to raise up ministers from among them. The natives certainly best understood how to address those whose minds were cast in the same moulds as their own. They could more easily conform themselves to their habits of living, and more readily obtain the confidence of their

tribes, than the white man. He entertained the same views that the friends of missions do at the present day. It is not purposed to send forth missionaries from christian countries in sufficient numbers to preach the gospel to all the heathen. The gospel must be planted by a few missionaries; but native preachers must be raised up to carry forward the work. Eliot early contemplated educating some of the most promising of the Indian youth. A brick college 30 feet by 20 was erected at Cambridge. But only two or three ever completed their collegiate course.

An incident is related that shews the true nature of christian love. It was a kind of feeling that was entirely new to these sons of the forest. Some of the Indians on Martha's Vineyard, visited the Praying Indians in the vicinity of Boston. After they had familiarly interchanged their views and feelings, they were astonished to find that they loved and hated the same objects. They also very cordially loved one another, although they had never seen each other's

faces before. "How is it," said they, "when an Indian whom we never saw before, comes among us, and we find that he prays to God, we love him exceedingly; but when our brother, dwelling at a distance, visits us, if he does not pray to God, though we love him, yet it is not with such a love as we have for another man?"

Mr. Eliot inquired, whether they really found this feeling in their hearts; they said that they did, and they often wondered at it. He took occasion to explain to them the nature of christian love. He told them that good people in England, at the distance of 3000 miles, loved them as soon as they heard that they began to pray. He reminded them that they had already sent them tokens of their love, and they would still send them more.

Some persons vilified the Indians. They asserted that they were idle, and vicious, and hypocritical in their religion. He acknowledged that there were many Indians of this description, but maintained that the Praying Indians were to a great extent free from these faults.

He did not much heed these sweeping declarations; but still he wished to vindicate them from unjust aspersions. What was done in the green tree, has also been done in the dry. The same aspersions have been cast upon the converts at the Sandwich Islands by some that have visited them. In both cases, the grace of God has been eminently displayed. In both cases, the enmity of the human heart has been excited to action against the disciples of Christ. From age to age, there has been a difference between the sacred and profane, between those that serve God and those that serve him not.

CHAPTER XL

The establishment of a town of Praying Indians at Natick—The day of asking questions—The confession of Ponampam—Organization of the church.

Mr. Eliot had wished, for a long time, to establish a town, modelled after a particular

plan that he had in his own mind. We should have supposed that he would have fixed on Nonantum, as the spot for his first town of "Praying Indians." Some considerable improvements had already been made at this station. But he had certain insuperable objections to making this the site of his model town. The territory was too small. They were surrounded by English neighbors, many of whom exerted a bad influence upon them. He wished to remove them into the interior, so that they should not have much connection with the white people, and that there might be room to gather a large body of Indians into a society. He wished to make a fair experiment of civilizing the Indians. If he could be successful in forming one well governed, christianized town, he hoped to form many more after the same model.

The converts at Nonantum wished very much to be organized on Mr. Eliot's plan. He went out several times to explore the woods, to find a proper location. He did not find a place that suited his wishes. On

returning from one of these exploring tours, he stopped on the way, retired behind a rock and asked divine direction. While he was gone out to hunt for a location, his Indians at home were asking God to guide and direct him. Some of the Indians that were in company with him, mentioned a place, the description of which pleased him. Upon a careful survey, he fixed on that spot as the future location of his town. This place he afterwards called Natick. Gookin has very particularly described the mode of laying out the town. The Indians removed from Nonantum to Natick, 1651. This town is situated on the bank of Charles river, about eighteen miles South West from Boston. The town Natick, in the Indian language, means a place of hills. It consisted of three long streets; two on the Boston side of the river, and one on the other. To each house was attached a piece of ground. Most of the houses were built after the Indian fashion. One large house was erected in the English style, the lower apartment of which was employed as a

school-room in the week, and as a place of worship on the Lord's day. Afterwards they partitioned off a small bed-room for Mr. Eliot to sleep in, when he visited them. They also erected a fort and enclosed it with a stockade.* Mr. Eliot encouraged them to build a foot-bridge over the river, so as to connect the different parts of the town.

This was a great work for them; but it stood the spring floods, while a bridge built by the English at Medfield, was carried away. This bridge was eighty feet long, and nine feet high in the middle. When they had finished it, Eliot called them together, and asked them if they wanted pay for their labor. They replied, "no." It was built for their own benefit, and not for his. They built a meeting-house, fifty by twenty-five, and twelve feet between the joists. This was built almost exclusively by themselves. An English carpenter helped them a day or two.

After the settlement of the town, Mr. El-

* Some parts of the ditch that surrounded the fort are still visible.—*Ed.*

iot proceeded to organize a civil government according to his own views. He held that civil government was founded upon the word of God. He believed that the time would come when all civil governments would be modelled after the pattern in the mount. He took as the basis of his government, the advice which Jethro gave to Moses, "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens." In compliance with this counsel, about one hundred of them held an assembly, and chose one ruler of the hundred, two rulers of fifty, and ten rulers of ten. After the rulers of ten were chosen, they placed themselves in order, and every individual arranged himself under the one whom he chose.

When this was settled, they entered into the following covenant. "We give ourselves and our children unto God to be his people. He shall rule us in all our affairs;

not only in our religion and the affairs of the church, but also in all our works and affairs in this world God shall rule over us. The Lord is our judge; the Lord is our law-giver; the Lord is our king; he will save us. The wisdom which God hath taught us in his book, that shall guide and direct us in his way. O Jehovah! teach us wisdom to find out thy wisdom in the scriptures. Let the grace of Christ help us, because Christ is the wisdom of God. Send thy spirit into our hearts, and let it teach us. Lord take us to be thy people, and let us take thee to be our God."

After the Puritans in England had destroyed the monarchical form of government, and established the commonwealth, he wished them to construct their form of government upon his theory. He was led to exclaim, "Oh the blessed day in England, when the word of God shall be their magna charter, and the chief law-book, and when all lawyers must be divines to study the scriptures." The form of government which the Indians thus adopted, could be

nothing more than a municipal regulation. They were subject to colonial laws. They had only power to make laws that were not repugnant to the laws of the country. But these regulations were adopted at Mr. Eliot's suggestion, and they shew on what principles and under what forms he would establish a christian commonwealth.

After the establishment of this town, he continued to visit and preach to them as often as circumstances would admit. At this distance of time, it is not possible to ascertain definitely, the progress that they made in the arts of living, or in the knowledge and practice of religion. There is sufficient evidence left behind to shew that Eliot was not an enthusiast as it respected their religion. Although the appearance of some was very favorable, yet he continued for a long time to keep them in the situation of catechumens. He proceeded very slowly in gathering them into a church estate. He began to preach to them in 1646, but did not organize them into a church until 1660. But in 1652, he invited a number of the

neighboring ministers to go with him to Natick, and hear their religious experience. They proposed to them various questions of a doctrinal and practical kind. This day the Indians called "Natootomak-tackesuk," or the day of asking questions. They related their christian experience, and answered such questions as were put to them. Mr. Eliot reported these confessions, and published them in a tract entitled, "*Tears of Repentance.*" I shall here give the confession of Ponampam, one of the individuals who related his experience on this occasion.

"Before I prayed to God, I committed all manner of sins; and when I heard in the catechism that God made me, I did not believe it, because I knew that I sprang from my father and mother; and therefore I despised the word, and therefore again I did act all sins, and I did love them. Then God was merciful to me to let me hear that word, that "*all shall pray from the rising to the setting sun*;" and then I considered whether I should pray, but I found not in my heart that all should pray; but then I

considered of praying, and what would become of me if I did not pray, and what would become of me if I did pray. But I thought if I did pray, that Sachems would be angry; because they did not say pray to God; and therefore I did not pray; but considering of that word that all shall pray, I was troubled, and I found in my heart that I would not pray to God; and yet I feared that others would laugh at me; and therefore I did not pray. Afterwards God was yet merciful unto me, and heard that God made the world, and the first man, and I thought it was true, and therefore I would pray to God, because he hath made all; and yet when I did pray, I thought I did not pray aright, because I prayed for the sake of men, and I thought this was a great sin; but then I wondered at God's free mercy to me, for I saw God made me, and gives me all mercies, and then I was troubled, and saw that many were my sins, and that I did not yet believe. Then I prayed, yet my heart sinned, for I prayed only with my mouth; and then I repented

of my sins, and then a little I considered, and remembered God's love to us.

"But I was a sinner, and many were my sins, and a little I repented of them, and yet again I sinned, and quickly was my heart full of sin, and then again was my heart angry with myself; and often I lost all this again, and fell into sin.

"Then I heard that word, that God sent Moses into Egypt, and promised *I will be with thee.* That promise I considered; but I thought that it was in vain I did seek, and I was ashamed I did so; and I prayed, O God, teach me *truly* to pray, not only before men, but before God, and pardon all my sins.

"Again I heard that word that Christ taught through every town and village, *repent and believe and be saved;* and a little I believed this word, and I loved it; and then I saw all my sins, and prayed for pardon.

"Again I heard that word, *he that casteth off God, him will God cast off;* and I found in my heart that I had done this, and

I feared because of this my sin, lest God should cast me off, I having cast off God. Then I was troubled about hell, and what shall I do if I be damned. Then I heard that word; if ye repent and believe, God pardons all sins; then I thought, 'O that I had this!' I desired to repent and believe; and I begged of God, 'O give me repentance and faith!' freely do it for me. And I saw that God was merciful to do it. But I did not attend to the Lord only at sometimes, and I now confess that I am ashamed of my sins; my heart is broken and melted in me; I am angry at myself; I desire pardon in Christ; I betrust my soul in Christ, that he may do it for me."

Richard Mather, one of the friends of Eliot that accompanied him on this occasion, was highly gratified with this meeting. "There is so much of God's work among them, as I can not but count it a great injury to God and his goodness, for any to make light of it.

To see and hear Indians opening their mouths, and lifting up their hands and eyes

in prayer to the living God, calling on him by his name Jehovah, in the mediation of Jesus Christ; and this a good while together; to see and hear them exhorting one another from the word of God; to see and hear them confessing Jesus Christ, and their own sinfulness; sure this is more than usual! and though they spake in a language of which many of us understood but little, yet we that were present that day, saw and heard them perform the services mentioned, with such grave and sober countenances, with such a comely reverence in their gesture and their whole carriage, and with such plenty of tears trickling down the cheeks of some of them, as did argue to us that they spake with the holy fear of God, and it much affected our hearts."

The occasion was one of great solemnity and deep interest to Eliot and his friends. Unequivocal evidence was exhibited that the Holy Ghost had wrought upon the hearts of these rude sons of nature. We should have supposed that they would have felt warranted to proceed immediately to gather them

into a christian church; but they delayed the work. They judged that they had better err on the side of caution, than that of rashness. They did not wish to gather them into a church until they distinctly understood the doctrines of the christian religion, and the duties that grew out of those doctrines. From the specimen of christian experience given above, we see evident marks of conviction of sin. There is a struggle between the fear of man and the fear of God. The mind of this rude son of nature kept vascillating back and forward, until finally it settled down on the side of Christ. There is every appearance of its being a genuine christian experience. But they delayed the formation of the church until there might be further development of christian character. In 1660, fourteen years after the first interview took place with the Indians at Nonantum, the church was gathered.

Even the most scrupulous must acknowledge, that sufficient time had elapsed for a full development of christian character.

CHAPTER XII.

Difficulties of the Indian language—Specimens of the language—Difficulties of the translation of particular passages of the bible—First and second edition of his bible.

The work of civilizing and christianizing these sons of the forest, was not the work of a day. It required much care and painstaking to bring them into a well ordered state of society.

Eliot labored constantly to improve them, as men and christians. He took an Indian into his house and learned him to read and write. When he had made these important attainments he went to Natick, as a schoolmaster to instruct others. When he had formed a community of readers, he found that it would be absolutely necessary to provide books for them to read. The language was very difficult to be reduced to writing. Cotton Mather, who delighted very much in the marvellous, has given us

specimens of words. The words "*own lust*," are expressed in Indian by a word of thirty two letters, Nummatchekodtantamoonganunnonash. But this is still outdone by the word Kummogkodonattoottummooetiteaongannunnonash, where forty three letters are employed to express "our question." Of this language, he published a grammar, and into it translated Baxter's Call to the Unconverted, Practical Piety, and the whole bible. Mather says, that he wrote the whole bible with one pen. I suppose that the reader would be gratified with a few specimens of the Indian language.

The following is the title page of Eliot's bible.

Mamusse
Wunneetupanatamwe
Up Biblum God
Naneeswe
Nukkone Testament
Kah Wonk
Wusku Testament.

Our father	'heaven in	hallowed
Nushen	kesukqut;	Quttianatamunach

thy name come thy kingdom
ktowesuonk; Peyaumuutch kukketassutamoonk;
thy will done earth on
Kuttenantamoonk nen nach ohkeit
as heaven in our food
neane kesukqut; Nummeetsuongash
daily give us this this day
asekesukokish asamaiinean yeuyeu kesukod;
and forgive us our
Kah ahquontamaunnean nummatch-
sins as wicked-doers
eseongash neane matchenekuk quengig
we forgive them also lead
nutahquontamounnonog; Ahque sagkom-
us not temptation in
pagunaiinnean en qutchhuaonganit;
Oh deliver us evil
Wehe pohquohwussinnean wutch match
from for thine kingdom
itut; Newutche kutahtaun ketassutamoonk
and power and glory
kah menuhkesuonk kah sohsumoonk
forever Amen.
micheme Amen.

I do not suppose that the reader would be any wiser by the introduction of further specimens of the barbarous language. I have introduced these, to shew the difficulties that Eliot had to overcome. When

he first commenced preaching to the Indians in their own tongue, he little expected that he should ever live to see the day when the whole bible would be printed in their language. He lived to accomplish a greater work than he had ever even dared to hope.

In making his translation, he sometimes found it very difficult to find words or phrases that the Indians could understand. In translating Judges v. 28, "The mother of Sisera looked out at the window and cried through the *lattice*," &c., not knowing an Indian word to signify lattice, he applied to several of the natives, and endeavored to describe to them what a lattice resembled. He described it as a framework, netting, or wicker work. He gave him a word that he found, on a more perfect acquaintance of their language, to signify *eelpot*. "*The mother of Sisera looked out at the window and cried through the eelpot.*"

In another instance, he was very much troubled to make his translation convey the precise idea to the minds of the Indians. The passage was Acts, xx. 9, "The young

man fell from the third loft," &c. There was no third loft to their wigwams. After deliberating a while, with a real yankee sagacity he hit upon the following expedient to make it intelligible to the copper-colored natives. Instead of saying he fell down the third loft, he translated it so as to read, "*he fell down chimney.*" He knew that the Indians could readily understand that, by supposing that the young man got upon the top of the wigwam, and put his ear down to catch the words of the apostle's discourse, and having leaned over a while he dropped asleep, and fell down head foremost into the room where Eliot was preaching.

He did not so much study elegance of diction in his translation, as he did perspicuity. His great object was to make a translation that conveyed the original meaning of the scriptures, and yet was easily apprehended by the native mind. These objects he probably accomplished.

His first edition was published in 1663. It was three years in going through the press. There were bound up with the bi-

ble, a catechism, and the Psalms of David in Indian verse. A copy of this, elegantly bound, was sent to Charles II. Of the first edition there were probably printed about fifteen hundred copies. This was not exhausted for about twenty years. In 1680, an edition of the New Testament was printed.

In 1685, a second edition of the Old Testament appeared. Of this edition two thousand copies were printed. The expense of the edition was about one thousand pounds. This expense was mostly defrayed by the Society for Propagating the Gospel. Mr. Eliot gave part of his salary towards this object. This second edition was the work of his old age. He greatly feared that he should not live to accomplish it. Writing to Sir Robert Boyle, he says, "my age makes me importunate. I shall depart joyfully, may I but leave the bible among them; for it is the word of life."

And again he writes, "I desire to see it done before I die, and I am so deep in years, that I cannot expect to live long;

and sundry say, if I do not procure it printed while I live, it is not within the prospect of human reason whethersoever, or when, or how it may be accomplished."

The venerable man lived to see the desire of his heart accomplished. We may imagine that he now felt as the aged Simeon did, when he took the infant Saviour in his arms, "*Lord, now let thy servant depart in peace.*"

Mr. John Cotton of Plymouth, son of Cotton of Boston, helped him revise and publish this last edition.

The race for whom this bible was translated has disappeared from New England. The language spoken by them is lost. Copies of Eliot's bible are very rare. They are found in some public, and in a very few private libraries. Eliot undoubtedly expected that his bible would be read by the Indian race until the second coming of the Son of man. Man can never tell the result of his own labors. He may accomplish more or less good than he expected. The individual that labors with untiring fidelity

to do good to his fellow men, will in nowise lose his reward. Eliot's reward was sure, whether the Indian race were profited by his labors or not.

The work which he accomplished will forever stand a monument of his patience and toil. He will in nowise lose his reward.

CHAPTER XIII.

Praying Towns—Labors of his coadjutors.

Eliot labored to multiply the Praying Towns. Before King Philip's war, 1675, he had succeeded in forming fourteen such settlements. Gen. Gookin, who was superintendent of civil affairs in these towns, has given us a brief account of them in 1674.

He has given us their names, location, number of inhabitants, and the names of some of the principal men in each town. He first describes Natick, which still retains

its original name. Here was gathered his first Indian church 1660. In 1670, it contained between forty and fifty members. At one time six teachers went forth from this church to be ministers in other new "*Praying Towns.*" Here Mr. Eliot was accustomed once in two weeks to lecture on logic and theology. These lectures were not probably such as are read by learned professors in the halls of science; but such as were fitted to teach them the just method of reasoning, to aid them in imparting instruction to others. He did what he could to prepare them to be useful to those who knew less than themselves. Here Gen. Gookin was accustomed to hold courts to try cases that arose between individuals. Waban, at whose wigwam Eliot began to preach, was appointed an Indian Justice of the Peace.*

When he became old and a young Jus-

* Waban was accustomed to issue his precepts in a very laconic style. The form of his precepts was nearly in these words, addressing his precept to a Constable, "*Quick, you catch 'em. Fast, you hold 'em, and bring 'em afore me.*

JUSTICE WABAN."

tice was appointed in his room, he went to him for advice. "What shall I do when Indians drink, and fight, and act like the devil." "In that case," said Waban, "*whip 'em plaintiff, whip 'em 'fendant, and whip 'em witness.*"

Mr. Eliot gave his testimony of Waban, that he had approved himself to be a good christian in church and word; in civil order, a zealous, steadfast, and faithful ruler to his death. At his death he expressed an animating joy in the hope of heaven, where he should unite with the souls of departed believers. He charged his children and his friends not to mourn at his departure, and urged them all to confess, and repent of their sins, and believe in Jesus Christ, in whom he trusted for the resurrection of his body. His last words immediately before he expired were, "I give my soul to thee, O my Redeemer, Jesus Christ. Pardon all my sins, and deliver me from hell. Help me against death, and then I am willing to die, and when I die, O help me, and relieve me."

Waban was also a leader in conducting

their religious services. We have preserved a specimen of his commenting upon a text of scripture. This exhortation shews that he was a man of sense and spiritual understanding.

"Upon the Lord's days, fast days, and lecture days, the people assemble together at the sound of a drum (for bells they have not as yet) twice a day, in the morning, and afternoons on Lord's days, but only once upon lecture days, when one of their teachers begins with solemn and affectionate prayer." "In these acts of worship," continues he, "for I have often been present with them, they demean themselves visibly with reverence, attention, modesty, and solemnity; the men kind sitting by themselves, and the women kind by themselves, according to their age, quality, degree, in a comely manner. And for my own part, I have no doubt, but am fully satisfied according to the judgment of charity, that divers of them fear God, and are true believers."

Natick was his model town. The other Praying Towns were organized upon the *same principle*.

Rakemit or Punkapog, now Stoughton, was another of these Praying Towns. The Indians that lived in Neponset removed and formed this settlement. Mr. John Eliot, jr., used to lecture at this settlement once in two weeks.

Hassanamessit, Grafton, was, next to Natick, the most important Indian settlement. A church was organized here, and several of its members were men of good christian character.

Akommakesit, Marlborough, was another of these towns. About six thousand acres of land were appropriated to this settlement. It was distinguished for excellency of soil and good orchards.

Wamesit, Tewksbury, was the fifth Praying Town. This place was situated upon the Merrimack river. At a certain season of the year, it was a place much resorted to for the purpose of taking fish. Wannalancet, whose conversion has before been noticed, resided at this place. The names of the other Praying Towns were Nashobah, Littleton, Magunkaquog, Hopkinton, Mon-

chage, Oxford, Chabanakongkomum, Dudley, Maanexit, North Woodstock, Con., Quintisset, South Woodstock, Wabequisset, Packachoag, Uxbidge and Walunteg, South Brookfield.

These fourteen towns contained about 1100 Indians.

The work of evangelizing the Indians was not confined to the Massachusetts Colony. In Plymouth Colony, several individuals entered into this work with much zeal. John Cotton of Plymouth, preached to five assemblies of Indians in his neighborhood.

There were six assemblies upon Cape Cod supplied by six Indian preachers. On the Island of Nantucket there was an assembly of Indians. The Mayhews labored with great success on Martha's Vineyard.

In 1687, there were twenty four Indian preachers, besides four English ministers, who preached in the Indian tongue.

At one period it was estimated that there were about 3000 Indians that belonged to these towns. The influence that Eliot exerted upon the Indians was widely extended. It

reached many of these rude sons of the forest, that never saw his face, or heard his voice. Numbers upon whose hearts divine truth was brought to bear, rose up and called him blessed. Around the same throne they will shout hosannas, and raise their voices forever in the same hymn of praise. Eliot and his red brethren were made white in the blood of the same Lamb.

CHAPTER XIV.

The object of Philip's war—The condition of the Praying Indians during this war—Increase Mather's account of the Praying Indians in 1687.

The New England Colonies were exposed to peculiar trials; trials to which all new settlements are liable. They were surrounded by a numerous and war-like race of savages. With the exception of a short contest with the Pequod tribes, they lived in peace with the natives, until the

war of king Philip. This broke out in 1675. He was a powerful and subtle Chief. He saw that the English were extending their settlements in every direction. He knew their superiority in arts and arms.

Their numbers were increasing every year by the arrival of new emigrants. The natural increase, added to the increase by emigration, threatened to fill the land. The wily Chief saw that the English would soon uproot the aboriginal inhabitants. He sought to unite all the tribes of the forest in a common league against the English. He thought that this combination of the tribes would be strong enough to drive them out of the land. He began by burning and destroying the outer and feebler settlements. He took a large number of captives, and practised many cruelties upon them. The English had to exert every nerve to defend themselves against these infuriated savages. In this state of things, the "Praying Indians" were exposed to peculiar sufferings. The Indians tried to enlist them in this war of extermination, and the English suspected

their fidelity. They stood between two fires. Philip treated them as the allies of the English, and the English feared that they would fall away to Philip.

Eliot and Gookin had much to do to defend the Praying Indians from the unjust suspicions of the English. Fifteen Praying Indians were seized at Marlborough, bound and sent to Boston under the accusation of having murdered seven white persons at Lancaster. After a full investigation of the whole affair, it appeared that they were entirely innocent. These persons were killed by some of Philip's men. These christian Indians were detained a long time in Boston jail before their innocence was made manifest. Several of the Praying Indians were taken as guides on expeditions against Philip. The commanders of these expeditions uniformly testified to their fidelity.

Still the tide of popular feeling set in very strong against them. The Governor and Council passed an order that no Indian should go more than a mile from the settlement where he lived. It was lawful for any

white man to kill them, if they were found more than this distance from their homes. Englishmen were sent to reside among them to watch their motions. They testified to their good conduct. But still, as the war raged, the popular feeling rose higher and higher against them.

Eliot and Gookin came in for a share of popular hatred. On a certain occasion, Mr. Eliot came very nigh getting drowned. An individual full of the popular fury, wished that he had lost his life. Gookin said at a meeting of the magistrates, that "he feared to walk the streets."

Nothing would quiet the public mind, but to remove the Praying Indians to one of the islands in Boston harbor.

The number that were confined on this island was about five hundred. They were exposed to great sufferings and privations. The General Court sent up to Natick five or six carts to remove their most necessary things. They were brought away at an hour or two's notice. The number brought from Natick was 200. They were brought

down to a place called the Pines, in Watertown. This was probably not far from where the United States arsenal is now situated. Here they were taken aboard three schooners, and conveyed to Deer Island. Mr. Eliot met them at the place of their embarkation, instructed and prayed with them. He exhorted them to patience under their sufferings, and told them that through much tribulation they must enter into the kingdom of God. One of the Indians at Deer Island pathetically described to Mr. Eliot his sad condition. "Oh, Sir," said he, "I am greatly distressed this day on every side; the English have taken away some of my estate, my corn, cattle, my plough, cart, chain, and other goods. The enemy Indians, have also taken away part of what I had; and the wicked Indians mock and scoff at me, saying, '*now what has become of your praying to God?*' The English also censure me, and say I am a hypocrite. In this distress I have no where to look but up to God in heaven to help me. Now my dear wife and oldest son (through

the English threatenings) run away, and I fear will perish in the woods for the want of food; also my aged mother is lost; and all this doth greatly aggravate my grief. But I desire to look up to God in Christ Jesus."

After the war had progressed some time, the Council employed the Praying Indians to fight against Philip. They proved faithful to the English, and on several occasions did good service to the country.

At one time they numbered eighty fighting men. They were particularly serviceable in scouting, and teaching the English the Indian mode of fighting. Gookin says, that the Praying Indians took and slew not less than 400 of the Indians. When the war closed they were permitted to return to their former places of residence. This war exerted a pernicious influence upon the Praying Towns.* Eliot, in 1684, writing to Sir

* For the account of the sufferings and trials of the Praying Indians, I am indebted to the last volume of the publications of the American Antiquarian Society. Among the papers of Sir Robert Boyle, a history of the Praying Indians during Philip's war, by Gookin, has recently been discovered. These papers were lent to an individual in this country, and have been published by the A. A. Society.

R. Boyle, says, "that the stated places in Massachusetts, where the natives meet for worship and religious instruction, had been reduced to four."

Eliot's last letter to Boyle, when he was eighty four years old, takes leave of him, and expresses a hope that the work of instructing the Indians may yet be revived. "I am drawing near home, and am glad to take leave of your honor with all thankfulness." Although Eliot's success had not equalled his wishes, yet he accomplished no inconsiderable good.

A cotemporary bears favorable testimony to the beneficial effects of his labors. "I have been an eye-witness," he affirms, "of the wonderful success which the gospel of peace has had among them. Their manners became less barbarous; they formed themselves into more regular societies, and began to live after the English fashion."

Dr. Increase Mather, in a letter to Dr. John Leusden, Professor in the University of Utrecht, 1687, makes this statement. The pastor of the church at Natick, is Dan-

iel.* In the Massachusetts Colony, there are four Indian assemblies. Six assemblies in Plymouth Colony, six on Cape Cod, and many Praying Indians on Nantucket and Martha's Vineyard. Those situated on Cape Cod and the islands, were but very little affected by the war. Their location shielded them from the disturbing influences that affected the Praying Towns in the interior. They were substantially in the same state after, as before the war: some things to gladden the heart of the christian philanthropist, and others to make him weep.

In the judgment of charity there were a large number of these sons of the forest who were savingly benefitted by the gospel. They lived habitually under its influence, obeyed its precepts, and died rejoicing in the hope of the gospel. "But after all it may be asked what good was accomplished by Eliot's labors? Were the red men's habits of living and acting changed? Have

* This was Daniel Takewambait, whose gravestone is still standing. He died 1716.

not the race disappeared before the white men?" Eliot did not labor in vain. Few individuals have accomplished more in the same period of time, with the same limited means. His influence was felt over a large portion of country. Many of those that had been brought up under the darkness of heathenism, were translated into the kingdom of light. They that had trusted to the incantations of the powows for the healing of the sick, and the salvation of the soul, were taught to trust in Jehovah Jesus. The mysterious rites of the Indian sorcerer, were abandoned for the plain and significant institutions of christianity.

The character and prospects of many of the red men were changed.

The wily Philip with all his skill could not detach them from the English, nor from the Englishmen's God. Neither could the suspicions of the English, nor their ill treatment, drive them from the Saviour of the red men. They identified themselves with the English.

It is true indeed that the race of red men

have nearly disappeared from New England. The forests where they hunted the deer, the bear, moose, and wolf, have mostly fallen by the axe of the white man. Populous towns and flourishing villages have sprung up on the sites occupied by solitary wigwams. There is indeed something very mysterious in the fact, that the race of red men have never commingled with the whites. We cannot now stop to investigate the causes; but simply remark, that the introduction of christianity among them has not been the cause.

The missionary labors of Eliot did not hasten this result. His labors prolonged their existence, and delayed the extinction of this race. During forty years he prayed and wept, toiled and labored to benefit these "dregs of the human race."

It was no fault of Eliot, that the Indian race were not completely civilized and incorporated with the English. He did every thing that a disinterested philanthropist could do to accomplish this object. He instituted schools, furnished them with imple-

ments of husbandry, introduced the spinning wheel and loom among their females, and did every thing that he could to give success to these operations.

He gave them the scriptures and other good books to instruct them in the doctrines and duties of religion. He raised a competent number of ministers of their own number, who watched over them, and gave them such instruction as they were able and their spiritual exigencies demanded. He put such machinery in operation among them, as was necessary to civilize and christianize them. But still the Praying Towns, concerning which Eliot hoped so much, have disappeared. And this has uniformly been the fate of the red men, when they have come in contact with the white.

As the settlements of the white men have advanced, they have retreated or dwindled into nothing. Whether this race is to become wholly extinct, is a question that remains yet to be settled.

White men have undoubtedly done much by their fraud, injustice, by their vices and

diseases, to destroy the race. And if they continue to treat them as they have done, the race will unquestionably be annihilated.

We may say, as Jefferson did respecting slavery, "when I remember that God is just, I tremble for my country." The cries of the red men have entered into the ears of the Lord of Sabaoth. Timely repentance only can avert the judgments of heaven from this guilty land. May the Lord in great mercy give the rulers and people of this land this repentance, that the vials of his wrath be not poured out upon us.

CHAPTER XV.

Eliot as a minister at Roxbury—His catechetical instruction—As a student, his regard for Hebrew language—His preaching—His attention to schools—His charity.

It is the design of this work to perpetuate the memory of Eliot as a missionary. In this day of missionary effort, I wish the

rising generation to know how our Pilgrim fathers viewed this enterprize, and what efforts they made to evangelize the heathen with whom they were surrounded. I did not know how I could better accomplish this work, than to give the incidents in the life of Eliot. I wish the example of our Pilgrim fathers to be held up distinctly to the view of their posterity. My own desire is, that every successive generation, until the second coming of the Son of man, may rise up and call them blessed. I wish to hold up Eliot, as the missionary, the apostle to the Indians. But I do not wish to overlook any part of his character. If we wish to behold the beauties of the rainbow, we must see all the colors, and all the blending of shades that compose it. If we wish to enjoy the happiness that arises from viewing a variegated landscape, we must look at the objects separately and combined. If we wish to see the moral beauties of a good man, we must look at the various lights and shades of his character.

Eliot was not the indefatigable, zealous

missionary, and the idle, indifferent, parish minister. The same love of Christ that constrained him to enter upon and continue in the missionary work, animated him in his parochial labors. It is true that he had but one body, and one soul, and he could be but in one place at a time. While he was engaged in translating the bible, or was absent upon his missionary tours, he could not be among his parishioners. But he loved the people at Roxbury no less than he did the red men. He did what he could to promote their spiritual interests.

His ministry at Roxbury was of nearly sixty years duration, about thirty four years of this time he had colleagues; but when he was at home he was attentive and laborious in his profession.

When he first began his labors among the Indians, the neighboring ministers supplied his place. He was the same minister to his own people as he was missionary to the Indians. He was ever about his Heavenly Father's business. The incidents in the life of a parish ministry are few. From week

to week, and from year to year, he performs the same routine of duties. The diligence and fidelity with which they are performed, test the character of a minister. Eliot was an affectionate and faithful parish minister.

He bestowed great attention upon the instruction of youth. He at stated periods, gave instruction in the Westminister catechism. This he esteemed one of the best compendiums of christian doctrines that had ever been made in any age of the church. He wished all the youth of his pastoral care to be familiar with it. To fill their minds with truth he considered the best method to fortify them against the assaults of error. He hoped that the same truths that he had preached at Roxbury for half a century, would continue to be preached until the end of time.

Eliot was a laborious student. He paid attention to all theological questions that were discussed at that day. He published several Treatises. He was a linguist of no ordinary stamp. He systematized and reduced to writing one of the most barbarous

languages ever spoken by man. He was familiar with the languages in which the holy scriptures were written.

He had a high regard for the Hebrew language. He thought that it would answer the purpose of an universal language, which in his day, was thought a very desirable object to be attained. He thought that this would be the language that would be spoken in heaven, and therefore it was desirable to have it universally learnt on earth. What the language will be that shall be spoken in heaven, is one of the things that God has seen fit not to reveal. We may form as many conjectures respecting it as we please; but they are all only so many attempts to be wise above what is written.

His way of preaching, says Cotton Mather, was very plain, and withal very powerful. His delivery was graceful; but when he was to use reproofs and warnings against sins, his voice would rise into great warmth and energy; he would brandish the sword and sound the trumpet of God against all vice with a most penetrating liveliness; and

I have observed that there was a remarkable fervor in the rebukes which he bestowed upon a carnal spirit and life in professors of religion. There was evermore much of Christ in his preaching; and with St. Paul he could say, "I am determined not to know any thing among you, save Jesus Christ and him crucified."

To young preachers he would say, "pray let there be much of Christ in your ministry." Moreover, he liked no preaching but that which had been well studied; and he would very much commend a sermon which he could perceive required good thinking and reading in a preacher; and yet he looked for something in a sermon beyond the mere study of man; he was for preaching from those impressions, and with those affections, which might compel the hearers to acknowledge therein the gracious influences of the Holy Spirit."*

He would say to one who had preached a

* Cotton Mather was a co-temporary with Eliot. I shall rely mostly on him as authority for the general character and last days of Eliot.

well studied sermon, "Brother, there is oil required for the service of the sanctuary, but it must be beaten; I praise God that your oil was so well beaten to-day."

He was deeply interested in the literary education of youth. A school of high character was established at Roxbury, to support which, he bequeathed a considerable portion of his property. Mather says of the result of his influence, that Roxbury has afforded more scholars, first for the college, and then for the public, than any town of its bigness, or, if I mistake not, twice its bigness in all New England."

He had those views of the sanctity of the Sabbath that were common to our Pilgrim fathers.

From evening to evening he kept the Sabbath. He knew, says Mather, that our religion fares as do our Sabbaths; that poor Sabbaths make poor christians; and that a strictness in our Sabbaths, inspires a vigor into all our other duties. Hence in his work among the Indians, he brought them by a particular article, to bind themselves,

as a principal means of confirming them in christianity, "To remember the Sabbath day, and keep it holy as long as we live." For himself, the sun did not set the evening before the Sabbath, till he had begun his preparations for it. Every day was a sort of Sabbath-day to him; but the Sabbath was with him a type and foretaste of heaven; nor would you hear any thing drop from his lips on that day but the milk and honey of that country, in which "there remaineth a rest for the people of God."

He was faithful in reproving sin wherever it appeared. When he saw a minister who thought much of himself he said, "*Study mortification brother, study mortification.*"

When he saw some of the students of Cambridge college that he thought were gaudily dressed, he said, "Humilamini, jevenes, humiliamini, (away with your vanities young men, away with your vanities.)"

His charity was a very prominent trait in his character. He often gave more than he could afford. His own family sometimes suffered for the want of the necessaries of

life. One anecdote will illustrate this trait in his character.

One day the Parish Treasurer, on paying his annual salary, intended that he should convey it all home without giving any of it away. He put the money into an handkerchief, and tied it in as many hard knots as he could. He took his handkerchief and departed for home; on his way he called to see a poor sick woman. On entering, he gave them his blessing, and told them that God had sent them some relief. The sufferers with tears of gratitude welcomed their pious benefactor, who, with moistened eyes, began to untie the knots in his handkerchief. After many efforts to get at his money, and impatient at the perplexity and delay, he gave the handkerchief and all the money to the mother of the family, saying with a trembling accent, "Here, my dear, take it; I believe the Lord designs it all for you."

His charitable feelings towards others led him to patience and forbearance under the reception of injuries. When a certain minister complained to him of the injurious

treatment of some of his parishioners, he replied, "Brother, compass them; brother, learn the meaning of these three little words, "*bear, forbear, and forgive.*"

His attention was wholly taken up with his professional duties. He left the management of his temporalities entirely to his wife. One day some of his cows stood before the door, and his wife asked him whose they were, and he did not know. By his wife undertaking to provide for the family, he was enabled to devote himself more exclusively to his profession. The good that he accomplished was far greater than it would have been had he not been relieved from the burden of providing for his household. She was to her husband an help-meet indeed.

Mr. Eliot was much opposed to wearing long hair and wigs. When he was going off the stage, the fashion of wearing large curled white wigs was introduced. He protested with all his might against the fashion. The minister especially that wore one of these wigs, he considered committed an offence not only against decency, but against

religion. He however, lived to see the fashion prevail, notwithstanding his remonstrances. He in despair gave up his warfare against the lust of wig-wearing, by remarking, that "*the lust was intolerable.*"

CHAPTER XVI.

Eliot's old age and death—Indians' veneration for his memory—Richard Baxter's view of his character—His character as a missionary—His industry—The foundation of his usefulness laid in parental instruction and government—Conclusion—Appeals made to parents and children.

It is not designed of God that men should live always in this world of trial. The last thing recorded of the anti-deluvians, who lived almost a thousand years, is that they died. This is, in every instance, the last act in the drama of human life. Eliot, at length, arrived to old age. Only one son and one daughter survived him. His fond parental hopes were blasted respecting his children. He also exhibited a submissive spirit under

their loss. "*I have had,*" *said he,* "*six children; and I bless God for his grace, they are all either with Christ, or in Christ, and my mind is at rest concerning them. My desire was that they might serve God on the earth; but if God will choose to have them rather serve him in heaven, I have nothing to object against it, but his will be done.*" It was his desire to train up his sons to assist him in his missionary labors. He was very much tried once when an Indian inquired respecting his children.*

His wife was spared to him, until his eighty third year. Her death gave him a shock from which he never fully recovered. For more than half a century they had been the sharers of each other's joys and sorrows. Now the aged Eliot is left solitary. He felt his loneliness.

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* "An Indian, who lived remote from me, asked me if I had any children? I answered yea. He asked how many? I said six. He asked how many of them were sons? I told him five. Then he asked whether my sons would teach the Indians to know God, as I do? At which question, I was much moved in my heart; for I have often in my prayers dedicated all my sons unto the Lord, to serve him in this service, if he will please to accept them therein; and my purpose is to

Cotton Mather, who was present at her funeral says, "I saw her aged husband, who very rarely wept, yet now with tears over her coffin said, "*Here lies my dear, faithful, pious, prudent, praying wife! I shall go to her, she shall not return to me.*"

Although he was sorely afflicted by the death of his wife, yet he did not give himself up to gloom and despondency. He brought forth fruit in his old age. He would indeed often say, "*I wonder for what the Lord Jesus Christ lets me live; he knows that I can do nothing for him. What can I do?*" The thought occurred, that the English had neglected instructing their negro servants. He therefore gave an invitation to all the negro servants in the parish, to come to him once a week. When he conceived himself incapable of instructing the whites, he thought that he might instruct

do my uttermost to train them up to learning, whereby they may be fitted in the best manner. I can serve the Lord herein and better preferment I desire not for them, than to serve the Lord in this travail. And to that purpose I answered him; and my answer seemed to be well pleasing to them, which seemed to minister to my heart some encouragement that the Lord's meaning was to improve them that way, and that he *would prepare* their hearts to accept the same."

the negroes. Another work in which he engaged was, to instruct a blind boy in a knowledge of the scriptures. Under the assiduous instruction of his aged teacher he made rapid progress in scripture knowledge.

Thus, as the aged Polycarp could say, adds Mather, "these eighty six years have I served my Lord Jesus Christ, and he has been such a good master to me all the while, that I will not now forsake him."

No, he would not forsake the Lord Jesus Christ in his old age. He was looking for the coming of the Son of man. At last his Lord, for whom he had been so long waiting, came. "*Lord, come; I have been a great while ready for thy coming.*" When his colleague Walter, came to visit him in his last sickness, he would say, "*Brother; thou art welcome to my very soul. Pray retire to my study for me, and give me leave to be gone.*" His ruling passion was strong in death. He was still full of solicitude about the work of the gospel among the Indians. "*There is a cloud, a dark cloud upon the work of the gospel among the Indians. The*

Lord revive, and prosper that work, and grant that it may live when I am dead. It is a work that I have been doing much and long about. But what was the word spoken last? I recal that word, "my doings." Alas! they have been poor, and small, and lean doings, and I will be the man that will throw a stone at them all.

How different were Eliot's views of his good works, from the proud, self-conceited moralist. With good works that are few and far between, he thinks to go to the bar of God. On these, he relies for justification. He has merited his salvation by the works of the law. But this was not the dependence of Eliot. After he had done all, he confessed that he was an unprofitable servant. He relied not on works, but grace alone. Although he had spent a long life in the service of Christ, yet "*he would be the man that would fling a stone at them all.*" Like Wesley he would say, the first and the last plea of man is, "*God, be merciful to me a sinner.*" Let the self-righteous moralist tremble in view of his safety. Let him

distinctly understand that it is not by works of righteousness that we have done that we can be saved, but by the washing of regeneration, and renewing of the Holy Ghost.

One of the last words of Eliot was, "*welcome, joy.*" When he began to enter the dark valley of the shadow of death, he called upon those who surrounded his dying bed, "*Pray, pray, pray.*" *Mark the perfect man, and behold the upright; the end of that man is peace.*

He died 1690, aged 86.

His death was a public loss to the churches of New England. When any one brought him the news of the death of any eminent man, he was accustomed to say—"*Well, but God lives! Christ lives! The Saviour of New England yet lives! and he will reign until all his enemies are made his footstool!*" These sayings of his respecting others, were applicable to his own death. These were the sources of consolation to his friends. These assuaged their grief.

The Praying Indians at Natick, held the

memory of Mr. Eliot in high estimation long after his death.

In a letter written to the Society for Propagating the Gospel, in 1705, signed by Increase Mather, Cotton Mather, and Nehemiah Walter, it is stated, The administration of the sacrament among the Indians is like ours, and as they were taught by the apostle Eliot. His name is of wonderful authority among them; and the rules that he gave them for the form of marriages, and for admonitions, and excommunication in their churches, are not to be found fault with by any, but it will provoke them. Not long since, an Indian lodged at an Englishman's house one night; and he asked, *why the man at whose house he lodged, did not pray in his family.* Seeing that Mr. Eliot taught the Indians to do it every day, morning and evening, he thought it strange that the English should teach them to pray in their families, and yet not do it themselves. But at last he entertained the distinction, that there were *matchet* Englishmen, as well as *matchet* Indians, and that some English-

men did not practice as they had been taught (matchet, naughty, or wicked.)

It was not the churches of New England, and the Praying Indians only, that bewailed his death, and highly esteemed him for his works' sake. Richard Baxter, a short time before his death, read Cotton Mather's life, and it greatly revived his spirits. In a letter to Increase Mather, dated Aug. 3d, 1691, he said, "I knew much of Mr. Eliot's opinions by the many letters I had from him. There is no man on earth I honored above him; I am now dying I hope as he did." Baxter in a letter to Eliot some years before his death said, "There is no man on earth, whose works I think more honorable and comfortable than yours. The industry of the Jesuits, and Friars, and their successes in Congo, Japan, China, &c., shame us all, save you." The testimony of such a man as Baxter needs no confirmation. His character for integrity, places him above all suspicion of flattery while Eliot was living, exaggeration after he was dead.

I have never seen any description of Eliot's

personal appearance, nor have I been able to ascertain that any portrait was ever taken of him. Curiosity might be gratified by a description of his personal appearance, and we should have been peculiarly gratified to have obtained a portrait as a frontispiece to this volume. But we have what is more important, the great facts of his life. We have a delineation of his character. If we have no description of his personal appearance, we have what is more important, a description of his personal qualities. These stand out in bold relief.

His character as a missionary stands pre-eminent. Brainerd accomplished wonders among the native sons of the forest. His toil, self-denial and success have seldom been equalled. Few have made such attainments in personal holiness. His example has exerted a powerful influence upon many young men that have entered upon the missionary work in our day. The work which Swartz accomplished in the East, is one of the trophies of divine grace in this lost world. We have, at this time, many devoted and

laborious missionaries, who have gone forth from this and other christian lands. Some of these missionaries have wrought wonders in the name of the holy child Jesus. Since the time of the apostles, the gospel has not been attended with more wonderful success than it has among the Sandwich Islanders. God is to be praised for the success that he has given to the labors of these his servants.

Fairly to estimate the character of Eliot as a missionary, we must take into the account the circumstances under which he labored. Eliot had not those facilities for civilizing and christianizing the Indians, that modern missionaries have. Connected with the missionary establishments among the Indians at the present time in many instances, are practical farmers and mechanics of several descriptions, to instruct them in agriculture and the mechanic arts. These missions are sustained by the various Boards under which they labor. Eliot commenced his missionary work unpatronized. He had no co-adjutors. He laments the want of such assistance. "Our work of civilizing

them, goes on slowly for want of tools; for though I have bought a few for them we can do but little." Again he says, "Had we but the means of maintaining a diligent and discreet man to work with them and guide them in their work, that also would much promote our success." Could he have placed a practical farmer among them and the most necessary mechanics, he thought that he might have greatly benefitted them.

The Indians had no written language. He had to learn their language by intercourse with them, systematize and arrange it, and then translate the bible into it. Efforts to convert the heathen to the christian faith, were, in his day, very rare. Eliot stands in the same relation to the missionary exertions of the present day, as Wickliffe, John Huss, and Jerome of Prague, stood to the Reformation of Luther. They preached essentially the same doctrines, entertained the same views of the corruptions of the Church of Rome, as Luther and his associates in the beginning of the sixteenth century. Eliot's views of the

duty of christians to propagate the gospel among the heathen, and the means by which it must be accomplished, were the same as those now entertained by the friends of missions.

After Eliot had been some time engaged in the missionary cause, the provincial government so far patronized him as to grant land for the settlement of his converts; and the Society for Propagating the Gospel furnished him with funds. Sir Robert Boyle and his associates sustained him. They from time to time made such remittances as were necessary for the successful prosecution of his work. This Society did not exist until he had for several years been engaged in the work. It was the publication of an account of his labors, that stirred up the hearts of christians in England to organize the Society, that afterwards aided him in the prosecution of his work.

Eliot was a man of untiring industry. Few men, at the age of forty three, would have thought that they could engage in the work of learning and systematizing so bar-

barous a language, as the Indian. They would have thought that their age was a sufficient excuse. Eliot knew that difficulties vanish before labor. His motto at the beginning must have been the same as it was when he closed his Indian Grammar. "Prayer and pains through faith in Christ Jesus overcome all difficulties." During forty years he persevered in his missionary labors. He never relaxed his exertions. Even after he had past his public labors he gathered the negroes and instructed them, and learnt a blind boy portions of the scriptures. While he was capable of doing any thing, he could not rest satisfied without doing what he could for the souls of his fellow men. He was found at work in his Lord's vineyard, when he called for him.

The example of Eliot should stimulate youth to form habits of industry. Do you, my young friend, wish to arrive at eminence, you must select your object and pursue it with untiring industry. This was the great secret of Eliot's success in his work among the Indians. He had arrived to middle *life before* he commenced this work. Not

withstanding the lateness in life when he began the study of the Indian language, still very few persons have accomplished so much. You have not arrived to middle life. The morning of youth, with its rosy hues, has just dawned upon you. Your individual character will be one of your own formation. Whether you will be something or nothing, depends upon your own efforts. Will you do good in your day and generation? or will you be cyphers, or nuisances in the world. Now is the time to lay the foundation of your future characters.

Feel as S. J. Mills did when he said to a young associate, "*You and I are little men, yet we must make our influence felt on the other side of the globe before we die.*" Remember the motto of Eliot, "Prayers and pains through faith in Christ Jesus will accomplish any thing."

In the example of Eliot, we see the influence of parental instruction in forming the character of children.

The secret of the formation of his character he has given us in a few words: "*His first years were seasoned with the fear of*

God, his word, and prayer." This is a short record, but it contains all the elements of a christian education. The Puritans did not leave their children to come up. They believed in the doctrine of human depravity; that children need to be restrained and governed by the precepts of the word of God. They did not on this subject claim to be wiser than God, nor did they believe that human nature had so improved, that if left to itself, that it would necessarily ripen into virtue and holiness. These are the discoveries of the present enlightened age. The legitimate fruits of these discoveries are now manifested in disobedience to parents, vice, and crimes in various forms. A short time since I attended the Sabbath school at the State prison. In conversing with one of the prisoners, I asked if he was brought up to obey his parents? He replied, "*no, I was allowed to do as I was a mind to. And now you see where I am.*"

Neglect of family government laid the foundation for the crimes of this inmate of the State prison. There are multitudes of *parents* at this day, who are like Eli of old

If their children make themselves vile, they restrain them not. In many instances this neglect brings down their gray hairs with sorrow to the grave.

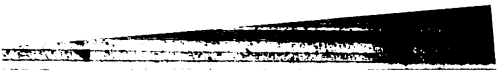
The parents of Eliot governed and instructed him according to the word of God. This secured the future character of their son. All experience teaches that the hearts of children who have been accustomed to submit to parental authority more readily than others yield to divine authority. *If children are trained up in the way they should go, when they are old they will not depart therefrom.*

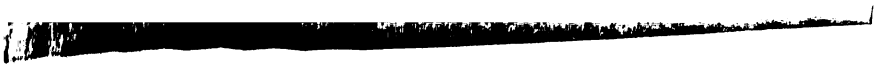
The early years of Eliot were seasoned with the fear of God, his word, and prayer. Let all parents be deeply imbued with these, and their children will be trained for usefulness in this world, and glory, honor, and immortality in the world to come.

In drawing this work to a close, I would urge upon all children the duty of submitting to parental authority and government.

Do you, my dear children, wish to be blessed of God, you must obey his commandments. Children obey your parents, for

this is right, in the Lord. This is the command with a promise. God promis bless such children as honor their father mother. You are now laying the fou tion of your characters for time and eter Let your early years be seasoned with fear of God, his word, and prayer. I among your number, God may raise some future Eliots, who shall toil, anc bor successfully among the tribes in our v ern forests, or shall go to distant Indi Japan, or the isles of the ocean, to proc a Saviour's dying love to your lost fel men. We that are fathers shall soon done what we have to do for the conve of the world. Upon you will devolve duty of finishing the work which we begun. We have labored, but you enter into our labors; you must take u work where we leave it and carry it forw until the kingdoms of this world, becom kingdom of our Lord Jesus Christ.





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